The Churchman.

SATURDAY, DEC. 14, 1878.

THE correspondence which has just now transpired between the Primus of the Scottish Episcopal Church and Père Hyacinthe has a remarkable interest. It is possible that, in the providence of God, the time is at hand for the reformation of the Gallican Church. M. Loyson does not approach the Scottish Bishop seeking consecration to the episcopate, as did Dr. Seabury nearly one hundred years ago, but the present correspondence recalls that event. It seemed a little matter at that time that the Scottish bishops should lay hands on an American clergyman. It is a little matter now, in itself considered, that members of the Gallican Church are asking for episcopal supervision that is freed from usurpation of the Bishop of Rome. But the consequences of the one have been wonderful. It may be that the future bears within it immense consequences, also, for the other.

THE ADVENT EMBER DAYS.

The Advent Ember season bids again to prayer for "the ministers and stewards" of Christ's mysteries. It may well warn one that no expedients will ever take the place of prayer. There are many well-chosen devices which shall give the Church a learned ministry—a ministry relieved from degrading necessities and cares, a ministry skilled in dealing with men and trained to the work of their profession. These are all well in their place. If the Lord has chosen to work with human instruments, He will surely expect that ordinary human conditions be not set aside. But no one, or all combined, of these expedients can give a ministry which shall be thoroughly self-consecrated to the Master's work. Human planning can make the ministry a desirable calling. A learned body will draw scholars and scholarly men into its ranks. A body well esteemed, decorous, reputable, will attract many who shrink from the sharper contests of secular affairs, and there will always be tempting prizes in it to allure the eloquent and able. But the Advent season ought especially to call upon the ministry to take a deeper and truer view of their stewardship. It should call upon the whole Church to pray, not for available men, but for men who will care only for the ministration and not for themselves. Perhaps no one who has studied the present time can avoid noting that its prevalent lack is earnestness of self-devotion. All work is measured by its material results. There is a low standard of life and duty current in the market-place and the street. This may be superficial, and the true feelings need only a great appeal to stir them in their depths. But there is the danger that this may settle into a chronic habit, and crust over with a gross and dead selfishness the better life of the time. The Advent Ember prayers should be earnestly given to imploring the Holy Spirit to stir up earnest self-devotion. The men in thorough consecration to their Master's cause will find the learning they need. It is right to provide the sources of knowledge, but men must love the Divine law ere they will seek and use these sources. It is right to see that God's servants be not hindered by sordid cares from their proper work, or forced into unnatural positions, because only as begging friars or celibate ascetics they can find room to live and labor. But weapons and a commissariat do not make soldiers. The men are the army, and loyalty and courage are essentials of victory.

If the whole Church will pray aright for a good ministry it will get it. There will then be no complaint that the best young men are turning away to secular callings, and the drones and dunces asking to be put into the priests' offices that they may eat a morsel of bread.

THE FOUR LESSONS OF ADVENT.

The separate thoughts of the Advent season are often and ably presented. But the attempt is less frequently made to combine them into one harmonized teaching. Indeed one danger to which the Church system is exposed is this, that by reason of the force with which the salient points of the Christian year are presented, they arrest the thought and tempt it to dwell on these individual excellences to the neglect of the combined and selected worth of the whole. This is not the fault of the Church system, but part of the inevitable weakness of human nature. It is capable of being remedied, and therefore should be.

The first thought of Advent is the contrast between the two comings of Christ. Historically there is His great humility, prophetically His glorious majesty. And this both shows one the timely need of putting on the armor of light, and how it is to be done. The life of the Lord on earth points to the way as well as warns of the need.

Again, the hope of this second coming sends one directly to the source of all true knowledge. "*All* holy Scriptures" are "written for our learning." In the study of these there is of course shown the long preparation for the Lord's first coming. It was to them that He sent His disciples for the enlightenment of their faith. It is to them that one must go for the only possible knowledge concerning His second coming, and the two teachings need to be carefully studied together. The last is incomplete and very likely misleading without the first. The Old Testament is not obsolete because the New has been written.

Once more, this work of putting on the armor of light requires the visible institutions of Divine Providence. As John Baptist came to herald the first Advent, as the Law was the schoolmaster to bring men to Christ, so the militant Church is the forerunner of the Church triumphant. The militant Church can truly minister the means of grace, but it is not a finality in itself. That finality—the entering in with the Bridegroom, the blessing of the accomplished stewardship, the separation from everything unclean and imperfect, is reserved for the second coming. The armor of light is necessary for this militant estate.

And lastly, as highly germane to these thoughts, comes that of the trials of the last days, the sad and shuddering twilight ere the dawn of the great and final day.

The tares must grow with the wheat, and may seem to overtop and hinder; the drawing of the net will bring to the surface the worthless fish as well as the good; the calling together of all nations for judgment will for a moment crowd the sheep and the goats into one mass. Therefore the hopeful promise is held out, and while Advent is a penitential time, it is also a rejoicing time. It is set that "the trial of our faith may work patience." The special need of the Church is the combining of these lessons. One Advent is to explain and establish the other. The Holy Scripture is not to be severed from the visible institution. The Lord spoke equally in ordaining His apostles as in teaching them. And the seeming imperfections of that visible institution, His witnessing Church, are part of that predicted necessity which assures of the Lord's second coming. His coming is the crown and completion of a work which wanting Him must be forever imperfect.

THERE have been recently some noteworthy contributions to foreign missions by members of the Church of England. A gentleman, who five years ago gave one hundred thousand dollars, has now given a further munificent sum of *one hundred and seventy-five thousand dollars.* Another gentleman, who has contributed annually for fifty years, signalizes his semi-centennial of giving by a donation of twenty-five thousand dollars. These men have certainly devised liberal things, and by their generous help in these hard times they have prevented retrenchment and retreat in the foreign work of our mother Church.

But there is another example of liberal giving quite as worthy of note as

the two we have mentioned. An English Church clergyman, whose hope of a life-service among the heathen has been finally cut off, has decided to give twelve hundred and fifty dollars a year for ten years to maintain a substitute in the foreign work. He says he cannot aspire to be numbered with the wealthy, and yet in what he has done his family heartily concur, for they as well as he realize how insufficient are the means contributed, and how necessary it is that Christian people should tax their energies and make sacrifices much more than they are doing. He is persuaded that many, whether accounted rich or not, might freely expand their hearts and be the better for it, gaining "the abundance of the joy," with "the riches of the liberality."

*CHURCH MUSIC.**

What kind of music shall we have in our churches? The answer to this question will depend necessarily upon what we are seeking to accomplish by music: the entertainment of a music-loving and critical congregation, and the attraction of others like-minded; the promotion of congregational singing, and so, unquestionably, the development of a true idea of worship. Or, in connection with this, the presentation to Almighty God of our best in musical art, as an act of homage, and to advance the majesty and solemnity of Divine worship? If the first be the object, we engage a showy organist, an artistic quartette, and we use such music as will exhibit the wonderful cultivation of the soprano, the sweetness of the tenor's high notes, or the sonority of the *basso profundo;* the salient point in the music being its attractiveness, without the slightest reference to its ecclesiastical character, or to its appropriateness for Divine worship. If the second, we must use only the old tunes, with which most church-going people are familiar; or if anything new is permitted, it must be something which has such a swing, or a jingle, or a strain of pathos, which enables it to catch and hold the popular ear for a few weeks or months, until it palls, and wearies, and dies a natural death, and, as with a child fed too long on sweets, at last the stomach turns. So with the recurrence of the old tune, the predominant feeling is one of nausea and disgust. For example, "The Sweet By and By." If the last be our object, we must obey the Church's direction, and we shall probably accomplish it. The clergy must employ "persons skilled in music"; not in the art of piano-playing, in opera, or love songs, but in Church music; and they must suppress all that is light and unseemly.

The intelligent observer, looking over the whole field of modern Church music, may group the various styles broadly under three heads. In the very brief space of time permitted to the speaker at these delightful annual gatherings, I shall be able only to glance at these three heads, but in so doing shall try to answer the question with which I began.

First we have the secular and sensational music which may be heard in wealthy and fashionable churches. It consists, as I have already said, mainly of that which will please and attract. We have *Te Deums* without a single religious strain, and with scarcely a single ecclesiastical harmony, but abounding in solos which fitly exhibit the singers' powers. We have hymns adapted to German love songs, and the bishop, when he comes to administer confirmation, may have the pleasure of hearing the soprano and tenor declare, "My Faith Looks up to Thee," in the dulcet strains, with *arpeggio* accompaniment, of Lachner's "Ueberall du." We have masses so florid that they call for the powers of operatic singers to interpret them; with melodies and harmonies so utterly unsuited to the words, that could the venerable old Palestrina, with his rigid ideas and intricate counterpoint hear them (for the sake of his soul's repose it is to be hoped he cannot), he would indeed think that the world gone mad had invaded the Church. In some of our own churches, which imitate this bad feature of modern Romanism, one may hear the Creed accompanied on the organ with a secular march, and for a voluntary, a florid piano piece of the waltz order.

That such music is attractive to a certain class cannot be denied; but if we consider the dignity of Divine worship, the honor of Almighty God, the edification of the people, the promotion of the true idea of prayer and praise, we must say of such music: this is not what we want in our churches.

Secondly, we have the modern school of hymnody, I suppose we may call it, as it does not often go beyond the singing of hymns, unless it extends to the occasional use of a canticle, or the chanting of the Lord's Prayer. Much of this music, while from a musical point of view we must condemn it, yet commands our respect because of its effects. Any music which rouses men to a high pitch of religious enthusiasm, or becomes a vehicle for the expression of an exalted devotional feeling, must command our most respectful consideration; though regarded merely as music, we must consider it beneath the dignity of our ordinary acts of worship. But of a great deal of this kind of music, we have no words but those of condemnation. Much of it is mawkish and sentimental; much is irreverent and secular; while the growing demand for something new leads to the adaptation of sacred words to the most secular melodies, of the earth, earthy. In one of the best of our hymnals, that most solemn and beautiful hymn, "O Sacred Head, now wounded," which one would suppose no sane man would ever have attempted to divorce from the majestic melody written for it, is found set, as a second tune, to Thalberg's song, "Amid this greenwood smiling"; and the late Dr. Lowell Mason printed that beautiful hymn, one of the finest in our collection, "A few more years shall roll," set to the tune of "We won't go home till morning!" It is impossible to condemn such things too strongly. When we think of what is really required in the way of music to express the devotion of the people in a dignified worship, of what is demanded by the majesty of Almighty God, and then think of the music which is heard in most Protestant congregations outside of our own communion, and alas! in a great many of our own churches, but, thank God, not in Trinity parish, we must say of it: this is not the kind of music we want in our churches.

Next we come to what is called the English school of music, which, it is claimed, will satisfy all the requirements of Divine worship. The people may join in most of the service, while the anthem gives opportunity to employ the highest skill and art in honor of Almighty God. And here the speaker, at least, must regret the limitation of time, the subject being so large; one so much controverted in theory and in practice, and so important. I say controverted in theory and practice—in theory, because so many of our best and most intelligent musicians are satisfied that it will not supply all the wants of the Church; in practice, for, nevertheless, we see some of our advanced churches adopting the trivial, and often secular, modern mass music, and the extreme "evangelical" wing adopting such irreverent rubbish as much of the music of the Moody and Sankey order unquestionably is, under the impression that it alone will satisfy the religious need of the Church in the nineteenth century.

The question is also surrounded with difficulty; for while it is easy to denounce that which is readily shown to be in bad taste, and false, it is not easy to show just what is right, when men of taste and culture so widely differ.

Bearing in mind the question with which I began my address, you will perceive that I am now concerned only with our communion. I am addressing our own people. I am speaking of our own worship. Musicians who have made a study of Church music will, I think, agree, that up to a certain point, and for the ordinary purposes of Divine worship, the English school of music furnishes us with that which is most appropriate and best. No devout and cultivated person can hear a stately cathedral service, in the mother country or at home, without feeling that here, indeed, are dignity, majesty, and beauty; or listen to some village congregation singing St. Ann's Tune, or Tallis's Evening Hymn, without acknowledging that here is what will enable us to fulfil the psalmist's injunction, "Let all the *people* praise Thee."

But the Church in the past thirty years has taken vast strides forward, not simply in matters of ritual, but in art, architecture, decoration, painting, and music, she has become more Catholic; she is not afraid to look abroad, and when she finds a good thing is not too timid to claim and adopt it. As a Catholic I must claim the Gregorian chant, as confidently as I claim the ritual of the undivided Church. Of course I do not raise the question which has been so much discussed, as to which is the better for ordinary use—the Anglican or the Gregorian chant. It is a subject upon which men may well differ. The fact that the Gregorian is so widely used, however, proves my assertion, that the Church, by going back, has really gone forward, and proved herself more Catholic than she was thirty years ago, when certainly a Gregorian chant could not be heard in any church in our communion.

Then there has been a wonderful change in the character of Church music by the English composers. They have become more flexible in style, melodies are more flowing, harmonies more modern, accompaniments more independent and florid; and thus often striking and beautiful orchestral effects are produced. We do not hesitate to step out of our bounds at times, and borrow the best we can find, and on very grand occasions, the glorious strains of Gounod's "Messe Solennelle" may

* An address delivered at the annual festival service of the choirs of Trinity parish, New York, in Trinity chapel, November 21st, 1878, by the Rev. J. W. Shackelford, M.A.

be heard ringing through the majestic arches of Old Trinity. Then look at the change in the character of our hymns. We are not giving up the old, whose inherent goodness is such that they can never die; but we are adding ever something new, and rich, and beautiful. What names we see in the long list of hymn-tune composers: Dykes, and Arthur Sullivan, and Calkin, and Gounod, and Ferd. Hiller, and Barnby, and Berthold Tours; and how tuneful, and singable, and fitting for Divine worship are their compositions! Moreover the Church is beginning to realize that there are occasions when ordinary music will not serve. When Lenten services, and earnest preaching, have aroused men to the work of penitence and confession and self-denial, or the burning words of some missioner have stirred the depths of men's souls, we must have emotional music as the only outlet for pent up feelings. When the Church of England's Workingmen's Society holds one of its great meetings, you cannot set them to singing a German choral of the Old Hundredth style; they must have such an inspiriting, rousing hymn as "Faith of Our Fathers," to express the glow and enthusiasm they feel; and when, after a well-kept Lent, Easter comes with its resplendent hopes to sin-stricken souls, with our lights and our flowers, we must have the most glorious and magnificent music that money can purchase, and genius can furnish, to express the joy and gratitude that fill our hearts.

What kind of music then shall we have in our churches? First: negatively, nothing trivial, undignified, or secular; nothing that contains even a suggestion of the love-song, the dance, or the opera. Second: positively, within these limitations, everything of the old which bears the stamp of successful use; the chants, the tunes, the services, the anthems, which have proved in use, really edifying for the purposes of worship, remembering always that we must not attempt what our organist and choir cannot perform well; of the new, everything that in the judgment of persons skilled in music will help the people to worship with the voice, the spirit, and the understanding, and add dignity and beauty to Divine service.

This is the kind of music we want in our churches, and a true effort will always obtain it. Everything cannot be done by everybody, but the humblest congregation in the land can have such chants and tunes as the people can learn to sing, which will add beauty to the service and honor Almighty God. As culture and wealth increase, we can rise higher and higher, until the Church has put on her most beautiful garment of praise. So shall devout souls be carried up in heart and mind,

"Where the bright seraphim in burning row
Their loud up-lifted angel trumpets blow,
And the cherubic host in thousand quires
Touch their immortal harps of golden wires,
With these just spirits that wear victorious palms,
Hymns devout and holy psalms
Singing everlastingly;
That we on earth with undiscording voice
May rightly answer the melodious noise;
As once we did till disproportioned sin,
Jarr'd against Nature's chime, and with harsh din,
Broke the fair music that all creatures made,
To their great Lord, whose love their motion sway'd,
In perfect diapason, whilst they stood,
In first obedience, and their state of good.
Oh, may we soon again renew that song,
And keep in tune with heaven, till God ere long
To His celestial consort us unite,
To live with Him, and sing in endless morn of light."

LETTER FROM ENGLAND.

NOVEMBER 23D, 1878.

The English outlook has brightened since I last wrote. The Russians have declared their intention to abide by the treaty of Berlin, and the Afghan war has commenced—a calamity in itself, but a far better alternative than the sense of bewilderment, insult, and danger to India, under which we have for some time been living. Lord Beaconsfield's speech at the annual city dinner on the Prince of Wales's birthday, had, it would seem, something to do with the better tone of the Russians; at any rate, it has been a great relief to find that our government will on no account suffer Russia to evade "either the letter or the spirit of the Treaty of Berlin." Austria takes now the same line, and our relations with France are more cordial than ever, seeing we have come to a perfect mutual understanding on the subject of Egypt—a subject which is bound up with the interests of both countries, though in different degrees. Thus we are once more on an avowed basis for negotiation, and shall probably soon understand why Russia keeps double the number of troops in Bulgaria that she was allowed by the treaty, and why she remains still at Adrianople.

The preparations for the Afghan war were so complete that we find, by telegraph, that our troops have entered the passes, and already seized, with scarcely any loss, the dreaded Fort of Ali Musjid. They will now secure the passes, and perhaps wait for the Afghan troops on the other side, themselves moving forward in the spring. The Russians, who have been the real cause of the war, make no sign, and we may hope will be better advised than to connect themselves with it now that their plans have answered only too well. We are no longer in the dark as to the grounds of the war. A very able correspondence has been going on in the *Times* as to these grounds and our general frontier policy. Lords Lawrence and Northbrook, two former viceroys, maintain that we have no sufficient cause for the present movement. Sir Bartle Frère, who was for so many years Governor of the North-west Provinces, and Sir James Stephen, who was also for some time legal member of the Supreme Council in India, take the other side; the papers written by the former, who is now doing such excellent service in South Africa, being so much the more valuable as they were penned four years ago. With them is also the great authority of Sir Henry Rawlinson. The upshot of these papers, which have been finally endorsed by the long and able despatch of Lord Cranbrook, our Minister for India, and by Lord Lytton the viceroy's own manifesto on declaring war, is that we have tried our very utmost to retain the friendship of the Ameer, Shere Ali, and could not, with safety to India, leave him free to league with other nations against us; that after giving him every opportunity of alliance, every favor as to trade with India, and large subsidies, we are now publicly insulted, and should lose all India if we pocketed the deliberate affront; that we cannot treat a barbarous potentate of this sort, of whom our rivals are making a tool, on the same footing as we should an independent civilized power, and that to talk of international law in such a case is an abuse of words. We shall not take his country, but he must learn civility, and receive our envoys at his court as well as those of Russia. Some of us believe, as well as hope, that he will think better of it when he sees the passes occupied and our troops marching on Cabul, and that even the Russians will probably give him good advice in time. I have already mentioned that they are likely to be hard pressed by China in their Central Asiatic provinces, and if they have any sense they will perfer to keep the English as far off their communications as possible. It was yesterday determined to summon parliament on December 5th, so that the ministry will not much longer have to act on their own sole responsibility. Probably one of its first acts will be to express its sense of the good faith shown by your government in paying the fisheries award. It is a great thing to have got that difficulty out of the way, and we hope the local disputes which have arisen as to the fishing may soon be compromised.

Our chief ecclesiastical interest lies in the attention which has been called to the Bishop (Thorold) of Rochester's pastoral letter. It is a much abler document than people expected from him, and touches most of the questions now under discussion with an independent, if not a strong hand, such as we might expect from an earnest Churchman of no party rather than from an "Evangelical," with which section he has hitherto ranked. Of course the parts of the letter which have been chiefly quoted are those upon ritualism and confession. On the former he announces a policy of "isolation"—a sort of mild interdict—by which he absents himself from their churches, and if they seek for confirmation for their young people they must get their candidates confirmed elsewhere. This, as the secular newspapers remark, is all very well, but it is precisely what the ritualists want, and so says their chief organ, the *Church Times*, to-day. The bishop is the last person they want to see in their churches. However, it is good as far as it goes, and much better than playing directly into their hands; but it is certainly not what the country expects the bishops to do. On confession he endorses the decided statements of the bench and of convocation, and proclaims that he shall at least limit the practice as far as he can by requiring that curates shall give a promise not to take cases of conscience in hand during the first year of their ordination. This again, say the ritualists, is pretty much what we want; the petition of 483 clergymen went much less far than this. On the difference between the system of these gentlemen and the mere adoption of bright warm services and reverential customs, he is very plain, and nearer the mark than on other points.

A remarkable letter from Mr. F. H. Dickinson, the well-known correspondent of the *Guardian*, has also attracted attention, followed up as it has been by an able article on the same subject in that newspaper, viz., that of a new representative assembly of clergy and laity, meeting annually in London, and elected by the diocesan conferences. However often proposed, this plan has never found so much favor as now, partly because the approaching completion of the circle of dioceses possessing regular conferences of clergy and laity renders the question more practical, and partly because the collapse of ecclesiastical law, and the general anarchy of the Church as to discipline, seem to invite the experiment. One effect of the conferences is making itself felt. The laity of the Diocese of Oxford are not content to sit quiet under the treatment experienced at the hands of the bishop and clergy at their last meeting. I think I told your readers something about the charges against Cuddesden Theological College. I have now just seen a paper, which is being largely signed by the laymen of the three counties, and headed by many peers and persons of position, respectfully insisting on some change in the management of an institution which supplies so many of their clergy. The defence of the college in the *Guardian* has not been very successful.

ENGLAND.

THE AFGHAN DIFFICULTY.—Lord Lawrence, as chairman of an association of gentlemen styled the Afghan Committee, addressed a letter to Lord Beaconsfield requesting that the commencement of the war be forbidden without specific instructions from England; urging the propriety of publishing the official papers connected with the relations of the government of India with the Ameer of Cabul; and, in case of delay in publishing such papers, that parliament be summoned. The request was declined, though the premier promised the publication of the documents referred to at an early day. This promise has since been fulfilled.

On Sunday, November 17th, Prebendary Plumptree, of St. Paul's cathedral, preached a sermon opposing the war with Afghanistan.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—There has been a rule of this society since 1854 that no persons shall be appointed to missionary stations until they shall have received a certificate of approval from a board of examiners appointed to inquire into the fitness of candidates. At a recent meeting of the society, by a vote of 40 to 32, an old and repealed by-law was reënacted, dispensing with the above rule in

the case of candidates selected by one of the colonial bishops or his commissary.

ST. JAMES'S, HATCHAM.—Some friends of the Rev. Malcolm MacColl, of Hatcham, have resolved to present him with a purse of money on his retiring from the charge of St. James's, Hatcham. In their circular the committee make a statement which was published some time ago, but which has not as yet, we believe, been contradicted. They say: "It has transpired through the public press, and is otherwise known by the committee to be a fact, that he has been allowed by the Rev. A. Tooth the receipt of merely two offertories in each month; that the Rev. A. Tooth has reserved to himself the whole of the endowment money (£150 per annum) and the burial fees; and that latterly he has applied for the marriage fees also. The amount thus actually receivable by Mr. MacColl is the uncertain product of twenty-six Sundays' offertories in the year—a variable income, probably at the maximum rate of £90 per annum!—for which he had to perform the whole of the onerous duties connected with the services of the church and parochial work. Within the past two months Mr. A. Tooth has altered his determination respecting the choice of his successor at St. James's, and has written to Mr. MacColl intimating the fact and requesting him to resign."

The *John Bull* of November 23d learns that the Rev. Arthur Tooth, on the previous Monday, completed the act of his resignation. It adds, however, that it is said that the Bishop of Rochester has not, so far, accepted the reverend gentleman's resignation, and that it is possible that the bishop may refuse to institute the patron's nominee. It is believed that should the bishop refuse to accept Mr. Arthur Tooth's resignation, he will return to Hatcham, and himself conduct the services at St. James's.

ST. VEDAST'S.—The same paper states that the proceedings against the Rev. Pelham Dale have failed, that gentleman having ceased his ritualistic practices. The Holy Communion has been discontinued since June: but the congregations are sadly thinned. On Sunday, November 17th, the morning congregation consisted of three choir boys, one churchwarden, and the sexton. In the evening the congregation numbered seventeen, exclusive of officials.

ISOLATION.—The Bishop of Rochester has issued a letter to the clergy of his diocese touching upon matters of common interest. In reference to the course which he has marked out for himself in regard to the ritualists, he says: "These brethren of ours are outside the law, and it is their own act which has placed them there. Where I find them I leave them, and what they have made themselves, that I must recognize them to be. Consequently I am compelled to decline either to confirm, preach, or perform any official act in churches adopting an illegal ritual, on the simple ground that as one of the Church's rulers I cannot even appear to condone, by my presence and ministrations, a distinct violation of the Church's order."

THE RHODOPE COMMISSION.—All evidence goes to show that the report of this commission is unfair and unjust toward Russia. The charges of atrocious barbarities on the part of Russian soldiers rest upon the unconfirmed and contradictory statements of Turkish peasants. Some of these stories had already been denounced as slanders by intelligent Englishmen who had in person sifted the evidence. The London *Guardian* candidly remarks: "The result shows how culpably precipitate the government of this country has been in picking up this bundle of indiscriminate insult and hurling it unsifted at the heads of the officers and soldiers of the Russian army. What should we say, if, without the excuse of well-established truth, a power at peace with us had treated the English army in this way?"

ORBY SHIPLEY.—The perversion of this gentleman to Romanism has already been announced. In a letter to the London *Times*, giving a reason for the step he has taken, he makes some confessions which stamp beyond the possibility of question the character of the principles upon which he has so long retained his connection with the Church of England. They also prove that it is no breach of charity to affirm of those who hold the same principles that they are in fact Romanists, and if honest in remaining in the Church of their birth and education, are certainly not logical. Using the word "Catholic" in the sense of Roman Catholic, he says:

"I have long held, I have long taught nearly every Catholic doctrine not actually denied by the Anglican formularies, and have accepted and helped to revive nearly every Catholic practice not positively forbidden. In short, intellectually, and in externals, so far as I could as a loyal English clergyman, I have believed and acted as a Catholic." . . . "That some, that many of my old friends—as I wish still to be allowed to call them—eventually will be led to accept all truth upon the true principle, I do not doubt. It is inevitable, if only they will persevere in using the grace which they possess, and in following the light with which they are blessed." The cause of his taking this step he declares to be "a simple following of Catholic instinct to its legitimate, and, in my case, logical conclusion—of course at the call of God."

THE AGAR-ELLIS CASE.—It will be remembered that some months ago the Hon. Mrs. Agar-Ellis petitioned the court to prevent her husband from withdrawing the children from her custody and influence. She is a Roman Catholic; the father a member of the Church of England. She claimed that the father had, before marriage, promised that the children should be brought up in her faith. The court decided that it has no right to consider any such engagement at all. The father had the right to decide in what faith the children should be educated, and the court could not interfere. The mother appealed from this, and on Saturday, November 23d, Lord Justice James delivered the decision of the Court of Appeal, which reaffirmed the decision of the lower court, committing the entire direction of the education of the children to the father. The causing or permitting the children to be taken to mass, confession, or the like, in direct disobedience to the father's commands, "is a wrong to them as well as to him."

ORDER OF CORPORATE REUNION.—The members of the Order for Corporate Reunion are, we understand, making every effort to increase the number of their adherents, and their roll now includes some of the prominent ritualistic clergy, and not a few of the younger men among the ritualistic laity, a source from which they are daily gaining recruits. As the heads of the association profess to be doubtful as to the validity of the orders of the Anglican Church, they rebaptize and reconfirm the persons they enroll, and we hear that services consisting of the mass in Latin have been held privately in London. We have reason to believe that a clergyman in the Diocese of Rochester is one of the so-called bishops of the order.—*Church Bells.*

FRANCE.

LETTER FROM PERE HYACINTHE.—The following letter from Père Hyacinthe is an exceedingly important one. It is an indication that he sees clearly what reformation of the Church in France means, and that he is entering intelligently upon an endeavor to release the Gallican Church from Romish dominion and usurpation:

To the Most Reverend the Lord Archbishop of Canterbury, President of the Commission constituted by the Bishops of the Anglican Communion to consider the relations between the "Old Catholics" and others who have separated themselves from the Roman Communion:

LONDON, August 4th, 1878.

MOST REVEREND FATHER IN CHRIST: At length, when, after a long and grievous period of waiting, the prayers of many hearts have been answered, and France is open to the preaching of another Catholicism than that of the Vatican, I have felt it my duty, as a Catholic priest, to come to the aid of so many minds which, in the midst of great dangers and of great sufferings, are struggling against the two contrary currents of superstition and infidelity. I have held several conferences in Paris, which have been attended by large and attentive audiences. The moment seems to me to have arrived for uniting under one and the same banner, and, above all, in one and the same sanctuary, those of my fellow-countrymen who desire to reunite themselves to the principles of the ancient Catholic Church, so long and so gloriously preserved in the Gallican Church.

Unhappily, evil days have made our episcopate such that we count in its ranks many adversaries, and we have not a single shepherd of our souls. And yet in France more than elsewhere it is of essential importance that the restorative action should come from above—I mean from the power established by God for the government of His Church. Without this, instead of reform we should have revolution; and should not heal the evils of ecclesiastical absolutism by introducing those of religious anarchy in their stead. Recent events have only strengthened this conviction, which is with me of long standing; and it is this which causes me to turn towards you, most reverend father in Christ—towards you who have been placed, by the providence of God, in the oldest see of an episcopate which not only embraces in its powerful circle the vast area of the Anglo-Saxon world, but which also dates back in an uninterrupted and unbroken succession to the apostles.

We have heard with emotion and gratitude the words in which, during their recent conference, the bishops of the Anglican communion have so generously offered their support in the isolation and spiritual conflict in which we are engaged: "We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies."

We thank you for these words, and we believe with the Anglican episcopate, that if each bishop has received individually the charge of a particular church, all Christian bishops have received collectively "in solidum," as St. Cyprian of Carthage so well expresses it, the care of the Universal Church. Hence it was that in ancient times they never refused to the neighboring Christian bodies the help which they demanded of them in their time of need. We ask you to help us to maintain ourselves upon the basis you have yourselves indicated in the document just quoted, as that of the Catholic Union of Churches, viz., "One Divine Head; one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the creeds, and maintained by the primitive Church; one and the same canon of the Scriptures of the Old and New Testaments as containing all things necessary to salvation."

Public conferences, more or less philosophical and polemical, do not suffice for the work we are undertaking. What we need, above all things, is liturgical worship and evangelical preaching. We desire to reëstablish, as speedily as possible, the use of the ancient Gallican liturgies adapted to our present necessities, following the principles which are common to us both, and which are set forth in your "Letter." The strength of a Church lies not only in the symbol of its faith, but also in its Book of Prayer.

Above and beyond the material aid which is necessary to us for the worthy celebration of public worship, that which we most earnestly desire is the official recognition of the Catholic work of the priests and laity who are endeavoring to restore, upon a basis at once larger and more ancient than that of the Council of Trent, the Gallican Church, which has been officially suppressed by the Vatican Council. We ask to be recognized by the Anglican communion as forming in France a Christian mission—Catholic and Gallican—placed provisionally under the government of one or several of its bishops, until the day when it shall be possible for us to constitute ourselves a complete and autonomous Church.

Count Joseph de Maistre, an Ultramontane in heart and in spirit, has written thus in his "Considerations sur la France": "If ever the time should come when Christians should draw towards each other, as everything invites them to do, it seems as if the movement must emanate from the Anglican Church. She may be considered as one of those solvents capable of uniting elements that otherwise would be unable to combine." Permit me, most reverend father in Christ, to conclude with these memorable words, which express at once a duty and a prophecy. In the hope that they may be realized by you and by us, in England and in

France, I now sign myself, your very humble and very devoted servant and son in the Lord Jesus Christ, and in the holy Catholic Church,

HYACINTHE LOYSON, Priest.

To this letter the Primus of Scotland has given the following answer:

To R. & R. Hyacinthe Loyson:

HEDGEFIELD HOUSE, INVERNESS,
September 25th, 1878.

REVEREND AND DEAR SIR: I have been requested and authorized by his Grace the Archbishop of Canterbury, and other members of the committee nominated by the recent Lambeth Conference, to confer with you on the subject of your letter of the 4th of August, addressed to his grace as president of that committee. It has seemed good to the members of that committee, with the view of obviating the inconveniences and possible delay which might arise from the difficulty of bringing together its different members, and as the best mode of providing the aid which you are seeking, to select one of their number to whom they might refer you for guidance and direction. Recalling the traditional alliance and friendly relations which formerly existed between France and Scotland, the selection of a Scottish bishop as the medium of reviving such friendly relations, and of establishing, if it please God, an alliance between our ancient Churches, on a higher and more enduring basis than even that which now so happily exists between our two countries, may perhaps be as acceptable to you, reverend sir, and to those of your countrymen who are associated with you in this religious movement, as it is pleasing to myself.

I have before me your letter to the archbishop, and I gather from it that the object which you and those who are acting with you are seeking to accomplish, is not the formation of some new Protestant sect, but the initiation of the reform, both in doctrine and discipline, of your own old Church of France, on the same primitive and catholic principles as those on which the Church of England reformed itself in the sixteenth century; to reassert its national independence, and to recover for it those liberties and that freedom which have been crushed out by a foreign and unauthorized usurpation. That to prevent such reform from degenerating into ecclesiastical revolution you desire to be directed and governed by an authoritative episcopal oversight, strong enough to keep out of the movement all unCatholic and rationalistic elements; and that, failing to obtain such oversight and guidance from any one of your national bishops, you turn to the Anglican episcopate, asking from it the recognition of your mission in France, and that your priests and laymen may be placed provisionally under one or several of its bishops, until you may be able to constitute yourselves a complete and autonomous Church.

In ordinary times, and under ordinary circumstances, the Anglican episcopate could have returned but one answer to such a request. They would have been constrained to decline acceding to it as being in violation of the canonical rule and order of the Catholic Church, that no bishop or priest of any other Church should exercise his functions in the diocese of another bishop without the consent of the bishop thereof. But the times are not ordinary times. Never since the agitation of the sixteenth century has there been such a widespread religious and ecclesiastical movement as that which now marks the present day. It is not, as then, limited to Europe, but it is felt in all parts of the world. Attendant upon this religious movement there has risen a widespread spirit of scepticism and scientific doubt, which aims at sapping the very foundations of the Church of Christ. At such a moment as this, and under circumstances such as these, the whole body of the Church may fairly turn to the Christian episcopate for guidance and instruction. For such guidance and direction you, reverend sir, and your brethren have turned to the Anglican episcopate, and have asked their sympathy and aid in the peculiar circumstances and pressing difficulties under which you labor. Nor are you alone in thus looking for aid to the Anglican episcopate. The fact came before the Lambeth Conference that solemn protests had been raised by many churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, and that appeals had been made by them also for the intervention of the Anglican Episcopate in difficulties similar to your own. Application from members of churches thus circumstanced to bishops not under the same bondage was felt by the conference to be justifiable, while a consideration of the position of these Christian communities, rendered hopeless by the recent decree of the Vatican Council, in any effort to reform themselves unless aided from without, seems to make the line of duty to be pursued by such bishops toward their struggling brethren only the more clear and definite. For their position is this: The demand which has been made and repeated for centuries by many of the most eminent and faithful adherents of the Church of Rome, for reform both in "head and members," has at length been met, though it cannot be silenced, by the claim of an authority, assuming to itself the prerogative of infallibility, which has decreed that all the definitions of doctrine on faith and morals by the Roman pontiff are irreformable. This decree, being from its very nature retrospective as well as prospective, has forever closed the door against every effort for reform by those churches or members of the Roman communion who, protesting against an authority which invades the attributes of the Lord Jesus Christ, and against the novel and un-Catholic doctrines which have been promulgated by its authority, are seeking to reform themselves on the model of the primitive Church, and who are refused all aid and sympathy by their own bishops.

While prepared, therefore, to sympathize with any movement for reform which is in harmony with those principles on which the Church of England reformed itself, and to express its readiness to aid those churches and communities which, under such insuperable difficulties, are striving to free themselves from the yoke of error and superstition, the conference was not unmindful of the canonical rule of the Church to which I have already referred, and of the respect which is due to the legitimate action of Church order in the different provinces and dioceses in Christendom. The general principle which the Lambeth Conference affirmed, with special reference to the churches of the Anglican communion, applies with equal force to the Catholic Church everywhere, viz.: The legitimate action of the national churches, and the authority of bishops in their own dioceses. But this principle assumes the rightful liberty and independence of national churches and their bishops—a principle which is, however, entirely traversed by the present constitution of the Church of Rome. The application of those principles of Church order which are essential for discipline in ordinary times are, however, subject to modification or suspension when the necessities of the Church demand the application of a principle of yet higher obligation. Hence we find, from the teaching and practice of some of the most eminent fathers and bishops of the primitive Church, that whenever the faith was endangered by heresy or persecution, and heretical bishops would ordain none but heretical clergy, they did not hesitate to act in virtue of the commission which the episcopate has received from Christ for the preservation of the faith and government of His Church, and to ordain orthodox men in such dioceses, though contrary to the common rule of the Church. They asked for no dispensation from the Bishop of Rome, or from any other bishop, but as members of the one episcopate to which Christ had entrusted the preservation of the faith, and as Catholic bishops of the universal Church, they felt themselves bound, individually, to exercise their episcopal power in any part of the world where the necessities of the Church required it and the faith was endangered.

It was in virtue of this great commission which the episcopate has received from Christ for the preservation of the faith and the government of His Church, and for the protection of those who should suffer for it, that the bishops of the Anglican Communion, convened at Lambeth, authorized a committee of their own number to offer such help as they might need to those churches and Christian communities which, seeking to free themselves from the intolerable yoke of papal usurpation, and from the compulsory acceptance of novel and un-Catholic doctrines enforced upon them by their own bishops, were striving to reform themselves on the model of the primitive Church, and should appeal to them for assistance. As members of a Church thus circumstanced you and your brethren have availed yourselves of this offer and have appealed to that committee.

As I intimated to you at the commencement of this letter, the committee, in acknowledgment of your appeal, has authorized me to communicate with you, and has referred you to me for guidance and direction, with the view of providing for you the aid which you need. I am prepared to undertake the work thus far entrusted to me, and by recognizing your mission, based upon the principles enunciated in your letter, and tendering to it a provisional oversight, to place you in a position to confer with me officially on the details of the work in which you are engaged. You will readily understand that it would be impossible for us to pledge ourselves to the administration of episcopal functions in your mission until we have had the opportunity of becoming acquainted with your proposed revised ritual—the order and forms to be observed in the celebration of Divine service and administration of the sacraments, and other sacred offices of the Church. "We do not demand," to use the language of the conference, "we do not demand a rigid uniformity"; nor, I would add, would we desire to abridge in the slightest degree the liberty of a National and Catholic Church to frame its own liturgy and to decree its own rites and ceremonies. But *lex Orandi, lex Credendi.* And if, in compliance with your request, we are to administer episcopal functions according to your ritual, we can do so only in the event of that ritual, in its language and ceremonies, containing nothing inconsistent with the Word of God, with the principles enunciated in our own formularies, with the prerogatives of the One Divine Head of the Church, or of the One Mediator between God and men, the man Christ Jesus. Your proposed revision of your ritual on the basis of the primitive Gallican Liturgy, adapted to your present necessities, would seem to furnish the best assurance that your reformed liturgy will embody the principles which, you say, are common to us both, and thus remove any difficulty on this head. I await your further communication on this subject.

If, as I hope may prove the case, we may be enabled to provide for you the provisional episcopal superintendence which you desire, I trust and earnestly pray that, by the assistance of the Holy Spirit of God, we may be permitted so to guide the movement as shall prevent the possible formation of any such schisms as those which resulted from the refusal on the part of the bishops to recognize and guide the great religious movement of the sixteenth century—a guidance and recognition which were as earnestly desired by the reformers of that day as they are now by yourself and by those who are coöperating with you.

I am happy to add that the Bishop of Edinburgh has, at my request, kindly consented to be associated with me in the future conduct of this work.

I beg to subscribe myself, reverend and dear sir, very faithfully yours in the Lord Jesus Christ,

ROBERT,
Bishop of Moray, Ross, and Caithness, Primus of the Scottish Episcopal Church.

M. DE MUN. — This zealous Roman Catholic was returned to the assembly by a majority of some 10,000. But the committee of inquiry has reported his election as invalid, on account of the intimidation of the Roman Catholic societies, "mere election agents, got up to intimidate the electors, and enlisting, in order to corrupt them, the service of the *cabarets.*" M. de Mun defended himself in a brilliant speech, in which he denounced the revolution, the sovereignty of the people, and universal suffrage. The chamber, however, confirmed the report, and the election was declared invalid.

M. TAINE.—On Thursday, November 14th, M. Taine was, by a vote of twenty to four, elected a member of the French Academy. Twice before he was rejected. On the second occasion his defeat was attributed to the opposition of M. Jules Simon and other "purists," who were

offended with M. Taine because, in the last volume of his "Origines de la France Contemporaine," he represented the leaders of the old revolution to have been, at least personally, as much monsters as heroes.

GERMANY.

THE OLD CATHOLICS.—The latest number of *The Official Old Catholic Church-paper* contains a regulation, signed by the bishop, respecting the marriage of ecclesiastics. In it stress is laid upon the point that it is the duty of the bishop to see that the projected marriage of a priest is a worthy one, that he is able to support a household, and that the congregation he serves are not opposed to the marriage.

Ultramontane journals have rejoiced over the retrocession to the Roman Church of two Old Catholic priests in Baden. The facts are such as to warrant little joy on the one side, or sorrow on the other. The first case is of a curate from Hanover, who applied urgently last July to be admitted into the ranks of the Old Catholic clergy. His application was not thought very satisfactory, but, induced by his importunity, the bishop allowed him temporarily to do duty in a Baden parish. This was in the last week of September, and before the new convert had been a fortnight in the parish a letter was sent up from the Church Board, informing the bishop that the conduct of the priest was peculiar, and that a certain "lady" formed part of the household, with whom the priest's relations were not a'together proper. The bishop at once required an explanation, and on October 19th—after a short experience of three weeks—the priest published his return "to the Holy Roman Church, out of which there is no salvation." We wish the Holy Roman Church joy of its penitent. The next case is of a priest who joined the Old Catholics some years ago, but has been laid by for a year with grievous sickness. He has been in receipt of income and sick pay to the amount of nearly £120 a year, but he has not thought this sufficient, and, as the Frieburg chapter has offered more, he has "gone over" to them, and will be a mere pensioner on their funds, as he is quite unable to do duty.

BELGIUM.

THE SCHOOL QUESTION.—The same difficulty which Americans have had to face in reference to religion in schools now agitates the whole country of Belgium. The clericals are greatly incensed. Their organ, the *Courrier de Bruxelles*, says: "What are we to think of a *régime* which leads a Christian king of a Christian country to proclaim from his throne an heretical proposition, and to make it the rule of his government?" This proposition, which in the speech from the throne is laid down thus: "The teaching given at the expense of the State must be placed under the exclusive surveillance of the civil authority," is identical with the fourth proposition condemned in the Syllabus. The other clerical papers express themselves in similar language.

ITALY.

THE ANTONELLI CASE.—The Court of Appeal at Rome recently gave a decision in the Antonelli will case against the plaintiff by reversing the judgment of the Court of First Instance, on the grounds that the baptismal register, possessing the same value as the certificate of birth required by the Italian civic code, established the legitimacy of Countess Lambertini's birth, and that it was necessary to name the reputed mother. The plaintiff has announced her intention of carrying the case into the Court of Cassation.

CANADA.

ONTARIO—*Ordination.*—On Saturday, November 30th, in St. George's cathedral, Kingston, Messrs. H. Farrar and Charles N. Harris were admitted to the order of deacons by the bishop of the diocese. The candidates were presented by the Rev. Canon Bleasdell At the same service the Rev. Messrs. H B. Patton, B.A. (a son of the late Archdeacon Patton), J. B. Searson, B.A., H. Leslie, B.A., and J. Elliott (theological student), all graduates of Trinity college, Toronto, were ordained priests, the dean, Archdeacon Parnell, Dr. Boswell, and Canon Bleasdell uniting with the bishop in the laying on of hands.

MONTREAL—*The Governor-General and the Clergy.*—Saturday, November 30th, was spent by the marquis in the reception of addresses from various religious and other societies. The Church of England delegation comprised the following clergymen: The Very Rev. the Dean of Montreal, bishop-elect; Ven. Archdeacon Leach, Rev. Canons Anderson, Ellegood, Baldwin, Evans, Henderson, and Norman, and the Rev. Messrs. Philip DuMoulin, K. Richardson, J. A. McLeod, Robert Lindsay, J. Empson, J. Gilbert Baylis, S. Belcher, W. Wainwright, J. Fulton, L. Des Brisay, W. Craig, E. J. Rexford, and J. H Dixon.

The Very Reverend the Dean of Montreal, bishop-elect, then read an address, which conveyed assurances that notwithstanding the fact that in Canada the Church of England is not, as in the mother-country, in connection with the State, yet she is unchanged in her loyalty to the throne and in her efforts to train up her children as faithful and true subjects of the great empire. The address concluded with an invocation of the Divine aid and blessing upon his excellency and her royal highness.

His excellency then replied as follows:

The Dean and Clergy of the Church of England:

MR. DEAN AND REV. SIRS: As representative of the queen, I thank you most warmly for the address which you have just presented, for in the sentiments which it expresses are to be found that loyalty and attachment to the throne which have ever characterized the Church of England, and which, changed though your political condition may be in this dominion of Canada, tell me that you are as faithful and true subjects as in times past when Church and State were linked together by the same tie that bind them in the mother country.

True to her old traditions, the Church of England in Canada, while working out her separate existence, has continued steadfast in her high and noble calling, and I pray that God may continue to bless your labors in all parts of this great dominion.

In conclusion, I beg to thank you for your kind prayers on behalf of the princess and myself, and I trust that, aided by Him who alone giveth wisdom, we may obtain His blessing in carrying out the great and important duties which have now devolved on us.

(Signed) LORNE.

His excellency then shook hands with the delegation, especially honoring the very reverend the dean by an invitation to an introduction to, and private interview with, Her Royal Highness the Princess Louise, which took place by appointment at half-past twelve o'clock, in the vice-regal sitting-room.

VERMONT.

BURLINGTON—*St. Paul's Church.*—A local paper noticed favorably the annual harvest-home festival of this church, held on Thanksgiving-day. The church was richly decorated, and the music was elaborate. The sermon was delivered by the rector—the Rev. E. R. Atwill—and Mr. J. Henry Hopkins, of Rock Point, presided at the organ in the enforced absence of the organist.

BRATTLEBORO—*St. Michael's Church.*—At the harvest-home festival of this church (the Rev. W. H. Collins, rector), on Thanksgiving day, many useful and acceptable gifts were sent to the church, by parishioners, for the rector and his family.

MARLBORO'.—For the first time, it is believed, the services of the Church have been rendered in this place. Three services were held, by the Rev. W. H. Collins, of Brattleboro', on Wednesday evening, November 20th, and Thursday afternoon and evening, November 21st. The congregations increased at each service, and the result was in every way encouraging. The Methodists kindly allowed the use of their church.

MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held December 3d, Frederic Palmer, late a Congregational minister, was recommended for Deacon's Orders, and J. E. Wilkinson for admission as candidate for Holy Orders. Edward Abbott, late a Congregational minister, and T. W. Nickerson applied to be recommended for Deacon's Orders, and Henry S. Nash for admission as a candidate for Holy Orders.

BOSTON—*Death and Funeral of Dr. Wells.*—The Rev. Dr. E. M. P. Wells, long an active worker of the Church in Boston, died on the 2d of December, aged eighty-five years. He was chiefly known for his connection with the Episcopal City Mission, begun in 1829, to which he came in Advent, 1843. Under his ministrations two departments of general mission work were united, the one begun by three of the old parishes and the other by Trinity parish, the combined work being incorporated under the above title. Shortly after Dr. Wells had begun his missionary work, money was given for the building and partial endowment of St. Stephen's chapel, on Purchase street, consecrated by Bishop Eastburn in October, 1846. Here Dr. Wells held daily service for about thirty years, and from St. Stephen's House dispensed with a liberal hand to the poor, not only from funds given him, but also from his own income, never large. The church was destroyed by the great fire of 1872, and since then Dr. Wells had assistance in his work, resigning his charge entirely in 1875, but continuing to reside at the mission house, since removed to new quarters on Tyler street. He lived long enough to see not only the special work of the mission carried on in this quarter, but also the building of the spacious Grace church, Washington village, South Boston. The latter is now in charge of the Rev. Alexander Mackay-Smith, while the work of the mission on Tyler street is in the hands of the Rev. Andrew Gray.

The funeral of Dr. Wells took place on Thursday, December 5th, from St. Paul's church, Boston, and was conducted according to his written directions. The building was entirely filled, not only with the clergy and laity of the Church, but with very many poor of different creeds, whom the doctor's sympathetic liberality had aided in previous times, together with representatives of benevolent societies of which he had been a member. The services were conducted by the bishop of the diocese, the Rev. Andrew Gray, and the Rev. John Wright. The hymn sung was, "I would not live alway." The committal service was said at the grave in Mount Auburn. The service in church was at 12 o'clock, for a half hour before which the coffin stood at the foot of the centre alley.

Bishop Paddock made a very appropriate address, speaking of the holy, pure life of the deceased, and the high plane of godliness on which he had lived. He mentioned his kindliness and abundant sympathy with the unfortunate and fallen; his unwearied labors of love in a service of over a half a century; his benevolence and continued charity up to the last days of his life; his devotion to the Church, and his earnest efforts for good in behalf of all who professed and called themselves Christians; his unostentation, shown particularly in his dying requests—that nothing of unusual adornment should be used at his funeral, and that none of the civic societies to which he belonged should attend in regalia; and closed with wishing a blessing upon all those present who might profitably follow so worthy an example.

CONNECTICUT.

NORTH HAVEN—*St. John's Church.*—The congregations of St. Andrew's church, Northford, and of Grace church, Hamden, united with the congregation of this church (the Rev. John Coleman, rector) in the services of Thanksgiving-day, and the Rev. J. E. Walton, of Hamden, the Rev. Edward Kenney, missionary to Cuba, and the Rev. J. G. Jacocks assisted the rector. The sermon was delivered by the Rev. Mr. Walton.

GLASTONBURY—*St. James's Church.*—The Rev. D. C. Peabody, rector of this church, requested the parishioners to send to the church, on Thanksgiving-day, the "first-fruits of their increase." They complied with his request most generously, and their gifts, making a large two-horse wagon load, were afterward sent to the Church Home at Hartford. At the service the congregation was unusually large, and the rector's sermon was from Proverbs iii. 9, 10.

ANSONIA—*Christ Church.*—The bishop of the diocese visited this church (the Rev. Howard T. Widdemer, rector) on Sunday evening, November 24th, and administered confirmation to sixty-

five adults. Ansonia is a town in the Naugatuck Valley of about 5,000 inhabitants. This is the first-fruits of the work of the present rector, who took charge of the parish at Easter of this year. At the service on the Sunday following the confirmation over 200 persons communed, nearly eighty of the number receiving the Communion for the first time.

STAFFORD SPRINGS—*Consecration of a Church.* On Tuesday, December 3d, Grace church at this place was consecrated to the worship of Almighty God by the bishop of the diocese. The services were begun at 11 o'clock. The bishop and six attending clergymen robed in the vestry of the basement, and marching in procession were met at the entrance of the church by the wardens and vestry, when they proceeded up the aisle repeating alternately the Twenty-fourth Psalm. The sentence of consecration was read by the rector, the Rev. Dr. Hawley. The sermon was delivered by the bishop from Exodus xii. 26. The bishop's clear explanation and defence of the consecration service was most timely and appropriate for a people who had never witnessed a consecration before, but had heard it ridiculed and made light of. The bishop confirmed eleven persons presented by the rector. The bishop was assisted in the Holy Communion by the Rev. Dr. Deshon, of St. Andrew's, Meriden, and the Rev. W. B. Buckingham, of St. James's, New London. Eight of the newly confirmed received the Holy Communion.

The church, all furnished, and the lot cost $6,500. The building is Gothic, 30 by 70 feet; the height of the tower, 70 feet. The basement is built of granite, and the upper part of wood. It has a pleasant school-room and vestry-room in the first story, in which a private day-school is kept; and two rooms—a ladies' parlor, and a reading-room. The church will seat 256 persons.

NEW YORK.

NEW YORK—*Chapel of St. Chrysostom.*—This chapel of Trinity parish, situated on the corner of Seventh avenue and Thirty-ninth street, is a free chapel, sustained by Trinity corporation, for the spiritual benefit of the people living in its neighborhood. There are two clergymen in charge whose labors are incessant, both in the daily misirtations at the chapel and from house to house. On the first Sunday in Advent, December 1st, the congregation celebrated its thirteenth anniversary. The Rev. T. H. Sill delivered the annual sermon in the morning to a large congregation, giving statistics and facts concerning the important mission work of the chapel. At the night service the Rev. Dr. H. C. Potter preached, the chapel being again well filled.

Following are some of the items given in the morning sermon concerning the past year's work: Baptisms (adults, 9; children, 115), 124; confirmed, 60; marriages, 41; burials, 72; communicants, 330; Sunday-school children, 621; teachers, 66; industrial school children, 140; teachers, 7; daily parish school children, 134; teachers, 2. The offerings during the year for the poor and other objects in connection with the work of the chapel amounted to the sum of $1,842.86, in addition to which the people gave $436.06 for general and special missionary objects.

The Sheltering Arms.—The executive committee of this institution, the Rev. Dr. T. M. Peters, chairman, has made a report to the trustees with reference to the discharge, during the last six months, of the duties assigned it.

The cottages have been frequently visited, and that attention given to the management which the importance of the work demands.

With regard to finances, the committee reports the receipt during the summer of the Danser legacy of $10,000. Of this amount $4,000 is appropriated to paying off the balance due on the Moore purchase; and another like sum to returning money borrowed from trustees for payment on the Doyle property. The remaining $2,000 was handed over to the current expense account, refunding money withdrawn from that account at the time of the Moore purchase. Thus, in accordance with the resolution of the board, this legacy, like all others, has been used solely for permanent objects. A bed has been endowed by a gift, from Mr. H. W. T. Mali, of $2 000, at the request of his brother, Wm. W. Mali, ever a liberal friend to the Sheltering Arms, and who died in January last.

The present condition of the treasury is unsatisfactory, as there are accrued bills to the amount of $3,199.71, which have been approved by the executive committee and await funds for their payment. This deficit is to be ascribed to the falling off of the receipts from the excise fund from $4,700 to $900. Unceasing efforts have been made by the executive committee to restore the equilibrium between receipts and expenditures, so that the treasury may not depend further upon the uncertain reliance of municipal aid. The current expenses will be in various respects reduced during this financial year. At the same time the receipts from the paper, in the way of subscriptions and advertisements, will more nearly meet the cost of its support, and the income from payments by friends of the children will surpass that of the previous year. In order to meet the bills for the remaining six months of the fiscal year, and also to clear away the deficiency, the institution will need, however, somewhat larger gifts from its patrons.

There are now three children supported by endowed beds. The Ladies' Association provides for the charges of thirty-two children. Fifteen are paid for by individual donations. Of the remaining eighty fifty are paid for in part, and for thirty nothing at all is received from any quarter. There are thus, including the free beds, eighty children received entirely without charge to parents and friends. The amount received for board is only about one sixth of the cost of carrying on the institution. Among other changes affecting the financial condition the trustees have made some return towards one original intention of the Sheltering Arms, which was to require as a rule partial board for children received. This intention was departed from owing to the entire destitution of many applying. By removing some of the children to other institutions the executive committee has been enabled to make room for a few children whose families were willing and able to pay one third or more of the cost of their maintenance. By this means the gap between the revenue and expenditures will be further lessened.

The Moore property, 50 by 100, on Lawrence street, may be considered now entirely paid for, money having been set aside sufficient to discharge the mortgage as soon as due. This piece of land was at the time of its purchase intended for the Innocents' Hospital, as a memorial of the Rev. Dr. Montgomery, and to be devoted to the care of permanently crippled children. The buildings at present on the premises would be of little use to the Sheltering Arms, and are therefore rented while the trustees await further action. The amount of money on hand for the memorial hospital is $140.69. No plans have been prepared for the building. Such a building as is needed ought, however, at the outside, all complete, to be built for $20,000, and possibly for less.

The Doyle property, purchased this year, was especially desirable, inasmuch as its possession completes the line on 129th street, where the institution owns now the whole frontage between Tenth avenue and Broadway, extending 419 feet in length. The ownership of this property enables the trustees to place the Little May Cottage on a site satisfactory to the donor.

The executive committee also informs the trustees of the generous act of one of their number, the Hon. A. S. Hewitt. He has placed at the disposal of the president, for the use of children during the summer, a building beautifully situated on Greenwood Lake, in the State of New Jersey. The building is of two stories, and well fitted to receive at one time sixty or seventy children, together with the adult persons having them in charge. Upon the reasonable supposition that the cost of the children will be no greater there than at home, the only extra expense will be for transportation, which can be had from the Montclair railroad at very low rates. The only change necessary to be made to correspond with this new method of giving the children fresh air in the summer will be to collect for the fresh air fund in advance, instead of waiting until the summer is here.

Notice has been received from the executors of the will of the late Samuel Waterbury of a legacy of one thousand dollars, payable on the death of the widow. One death, the first for three years, occurred the last summer. The health of the children is now good. The number at present in the institution is 131.

St. Luke's Home.—The sixth annual reception of this institution was held on the afternoon of Thursday, December 5th, at the Home, No. 487 Hudson street, and was largely attended by the friends and patrons of the institution. Brief addresses were delivered by the Rev. Dr. Tuttle, the Rev. Mr. Olmstead, the Rev. Mr. Brown, of Trinity parish, and Mr. Lloyd W. Wells, a member of the board of trustees. The institution, which is admirably managed by one of the Sisters of St. Mary, was incorporated December 12th, 1872. It is intended as a home for those who, having been accustomed to the comforts, and in many cases the elegancies, of life, find themselves, in their old age, through loss of property or other causes, without the means for their support. It is entirely dependent upon the contributions of the charitable for its support. The admission fee is $250 for each person, which is put in the permanent fund, and cannot be used for current expenses. There are now in the home twenty-nine inmates, and the permanent fund amounts to $6,052.29, all of which is securely invested in stocks and bonds. The principal features of the reception were a substantial lunch, spread in the dining-room, for the benefit of the guests, and a table of fancy articles, supplied by the lady friends of the institution and sold to the visitors for the benefit of the home.

LONG ISLAND.

BROOKLYN—*St. Ann's Church.*—On the Sunday mornings of the Advent season the sermons in this church are delivered by the rector on themes from the lessons. On Wednesdays Litany services are held at 12 M., and lectures are delivered by the rector upon "Advent Invocations." On Fridays, at the same hour, lectures are delivered by the Rev. Newton Perkins, assistant minister, on "Advent Scenes"; and at 7:45 P. M by the rector, on "Advent Heralds." On the remaining Sunday evenings of Advent sermons will be delivered by the Rev. Dr. Dix, on "The House of Mourning"; and the Rev. Frederick Courtney, on Romans iii. 12.

St. John's Church.—The congregations at the regular services of this church have been steadily growing until all the present available space is occupied. The parish owns a very attractive site on Seventh avenue, in the vicinity of Prospect Park, and upon it has a beautiful rectory and chapel, both constructed in the most durable manner of cut stone, finished with oak. It is now under consideration either to enlarge the chapel by building a transept, or to erect a temporary and inexpensive church building on the unoccupied lots, which may serve for worship until the time arrives for the rearing of the permanent edifice. This parish, of which the Rev. T. S. Pycott is rector, is one of the oldest in the diocese, and has in its present location, to which it removed some years ago, a situation which must ultimately make it of commanding influence in what will be a few years hence the most beautiful and important part of the city. The debt on the parish is being steadily reduced by the operation of systematic means to that end.

St. Luke's Church.—The venerable rector of this church (the Rev. Dr. J. W. Diller), who has been its only rector, and during a continuous ministry of thirty-six years has seen the number of communicants grow from twelve to over 400, has never until now enjoyed the aid of an assistant in the parish. The Rev. James W. Sparks, lately of Roslyn, has been elected to this position, and on the First Sunday in Advent began his service in that capacity, delivering an impressive sermon. Dr. Diller, though weighted with some of the infirmities of many years, is still in excellent general health. The erection of a Sunday-school building in the rear of the church is in contemplation, and measures looking toward that result are under consideration. This long-needed addition will probably be soon secured.

Grace Church.—The marriage of Mr. Almet Francis Jencks, eldest son of the late Grenville T. Jencks, to Miss Maud Eleanor Littlejohn, youngest daughter of the bishop of the diocese,

was duly solemnized in Grace church on Thursday, December 5th. The Bishop of Connecticut, and the rector and the assistant minister of Grace church officiated. The ceremony was after the English manner, and in the presence of a very large gathering of invited guests. The relatives and intimate friends of the families participated in a reception at the bishop's house immediately after the service.

ALBANY.

POTSDAM—*Trinity Church.*—The Rev. Dr. H. R. Howard, rector of this church, has arranged to have two courses of lectures delivered in the parish church during the winter and coming spring, on the evenings of the first and third Sundays of each month. The first course, by the Rev. James Thorneloe, one of the clergy connected with the parish, will be delivered on religio-scientific subjects as follows: "Lessons from Nature"; "The Grass of the Field"; "Bible Jewels," No. I.; Bible Jewels," No. II.; "There shall be no more Sea"; and "The Living Vine."

The second course, on questions of the day, by different clergymen, will be as follows: "The Omnipotence of God Proved by the Growth of Nations," by the Rev. J. R. L. Nisbett, rector of Grace church, Norfolk; "Modern Infidelity," by the Rev. James Thorneloe; "The Relation of Culture to Christianity," by the rector; "Marriage, or the Spiritual and Moral Relation of the Sexes," by the Rev. J. B. Pitman, rector of St. Mark's church, Malone; "Finance and Faith," by the Rev. H. M. Smythe, rector of Trinity church, Plattsburgh; and "Indifferentism, its Causes and its Remedy," by the Rev. Irving McElroy, rector of Christ church, Rouse's Point.

SCHENECTADY—*Christ Church.*—This church, (the Rev. J. H. Rogers, rector), which was closed for several weeks for repairs and improvements, has recently been reopened. The building has been raised two feet and a new foundation laid. A chancel, about fourteen feet deep, has been added, and this, together with the nave, has been newly furnished and simply and tastefully decorated with rich, warm colors. A room has also been added for Church work, a new chimney built, and the heating apparatus has been put in perfect order. The exterior as well as the interior of the church has been entirely transformed.

CENTRAL NEW YORK.

CANASTOTA.—The local paper publishes a directory for Advent, prepared by the Rev. W. S. Hayward, together with statistics of St. Paul's church, Chittenango, and neighboring missions, from May 15th of this year. These show that a large amount of work has been accomplished by Mr. Hayward, and that the parish and missions are in a promising condition.

ELMIRA—*Political Fairs.*—The *Advertiser* of November 22d, published in this city, contains an editorial article upon what it calls "The Political Fair." It says that fairs are held annually, just before the elections, in aid of Roman Catholic societies, to which candidates for office must contribute liberally in order to conciliate Roman Catholic voters. It does not charge directly that this is the actual purpose of these so-called fairs, but says that their tendency is to corrupt candidates for office, and that their influence is altogether evil in this regard.

NEW JERSEY.

HADDONFIELD — *St. John's Academy.* — The bishop of the diocese visited this school on the last Sunday after Trinity, and in the evening administered confirmation to sixteen of the students, being about one-sixth of its inmates. The occasion brought together many of the friends of the academy, who expressed themselves much pleased with the bright prospects of the institution. The bishop declared himself greatly pleased, and paid a glowing tribute to its founders: While they had been actively fitting the mind for the engagements of this life, they had not been slow in declaring to their students the necessity of a preparation for the life beyond. The bishop preached from II. John, part of verse 14. His address to the candidates was solemn and effective, and pointed out the fact that the Christian life was not a dark and gloomy one, but one full of joy and happiness.

As other pupils who desire to be confirmed were unable to present themselves on this occasion, the bishop will visit the academy again on December 17th to administer confirmation and deliver a lecture on his travels in Europe.

BURLINGTON—*Unveiling of the Talbot Memorial.*—On the evening of Friday, November 29th, the 151st anniversary of the death of Bishop Talbot, the Rev. Dr. George Morgan Hills unveiled a tablet erected in memory of the bishop by Mr. John William Wallace, in old St. Mary's church, which was filled by an interested audience. A brief special service was arranged by Dr. Hills, who conducted it, vested in his surplice, and also made an historical address.

The tablet is of a bluish marble, six and a half by about two and a half feet in dimensions, terminating in a cross of brass. Rosettes of brass, near the four corners, give the work a handsome finish; while the representation of the episcopal seal in solid brass, eighteen by twenty inches in size, sets off the whole very brilliantly. Around the oval signet run the words in red, "Enlarged fac-simile of the seal of"; and below, in black and red letters, as follows: "John Talbot, Founder of this Church, 1703: A Bishop by consecration of Non-jurors, 1722: Died in Burlington, November 29th, 1727: Beloved and lamented. St. John ii. 17."

Since this tablet was unveiled Dr. Charles Ellis has ordered a memorial tablet to Mrs. Talbot, to be erected at his expense.

PENNSYLVANIA.

PHILADELPHIA—*St. Mark's Church.*—The annual reports of the various departments of the parish work of this church (the Rev. Dr. E. A. Hoffman, rector) have been published in a pamphlet. They afford gratifying evidence of the continued prosperity of the parish. The offerings have exceeded those of last year, and the number of communions made in the church has been much larger than in any former year in the history of the parish. The summary of statistics for the year ending May 1st, 1878, is as follows: Baptisms (adults, 9; infants, 62), 71; confirmations, 52; communicants, 942; marriages, 16; burials, 41; number of families, 515; individuals, about 2,500; public services in the church, 887; Holy Communion (public, 197; private, 33), 230; number of communions made, 9,035; pastoral visits by the clergy, 2,006; offerings (including pew rents, $11,823.50), $36,651.52.

CENTRAL PENNSYLVANIA.

MANHEIM—*St. Paul's Church.*—A Sunday-school festival was held in this church on the evening of Thanksgiving-day, during which the Rev. E. P. Brown, rector, addressed the children, and an offering was taken. On the next day a large box of gifts from the Sunday-school was sent to St. Luke's Hospital, Bethlehem.

The debt of $1,100 on the rectory of this church has been paid recently.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held on December 3d, testimonials were signed recommending to the bishop Messrs. George D. Stroud and George Calvin Hall as candidates for Holy Orders, and the Rev. Francis H. Stricker for admission to the priesthood.

PITTSBURGH.

MILES GROVE—*Consecration of a Church.*—On Tuesday, November 19th, the Erie and Western deaneries met in joint convocation, in St. Paul's church, Erie, the bishop presiding.

On Wednesday morning the bishop and members of the convocation went to Miles Grove, to consecrate Grace church. At the consecration service, beside the bishop, were present thirteen clergymen of this diocese and the Dioceses of Ohio and Western New York. The sermon was delivered by the bishop, who also celebrated the Holy Communion.

After the service a collation was served at the house of Mr. James Miles.

In the evening service was again held in the church, and the Rev. Dr. Purdon preached to a large congregation.

Miles Grove is another name for Girard station, on the Lake Shore Railroad, fifteen miles west of Erie, and the church stands very near the Ohio line. Services have been held here for several years past in charge, successively, of the Rev. Messrs. Ireland, Parker, Bollard, Moore, Tongue, and Irvine. The building of the church has been largely due to the Miles family. One of its deceased members left a legacy for the purpose, and this amount was increased by remaining members of the family and others. The work of building was begun in the spring of 1877, and the church was completed in June last, under the supervision of Mr. J. Robert Hall, a vestryman; Mr. H. M. Congdon, of New York, being the architect. The church is of brick, with stone trimmings, and consists of a nave, 28x50 feet; chancel, 17x20 feet, and robing-room. The interior is tastefully arranged and furnished.

DELAWARE.

DELAWARE CITY—*Christ Church.*—Nine years ago the Rev. E. Weil was elected to the rectorship of this parish, and from year to year has been going on here the kind of pastoral work and public ministrations which may be characterized but by speaking of them as of the quiet and patient kind, particularly the last, so needful in any community where our dissenting brethren of Rome, Geneva, and chiefly of Methodism so largely outnumber the members of our branch of the Catholic Church. As a part of the history of this rectorship, I recall here an item which reads as follows: Nine years ago "he found the church building sadly needing repairs, and no rectory. He called to his aid a few devoted ladies who had long struggled to keep the little parish alive, and the result has been the raising of $6,000 for improvements, besides the current expenses. The walls of the church have been colored, and the chancel neatly completed, and tasteful chandeliers procured, and the whole church well carpeted, and a cabinet organ purchased. But the rectory has been the great work, and is a marvel of neatness and beauty. I know of no rectory in the diocese, and few out of it, that can compare with it." Within a year also the entire exterior has been suitably painted.

The rectorship is now terminated by an affliction to Mr. Weil which disables him from using his voice in public ministrations, and continued illness in his family compels a change of climate.

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STANDING COMMITTEE.—At a meeting of the Standing Committee, held December 2d, the Rev. William M. Jefferis, was recommended to the bishop for ordination to the priesthood.

MARYLAND.

UNIONTOWN—*Emmanuel Church.*—Three years ago the building and grounds now forming this church and its site were one of the most unsightly objects in Uniontown. A deep excavation near the foundation of the church led to its abandonment. But the present rector, the Rev. Mr. McKee took charge of the parish, and secured the land on which the excavation had been made, and the church was saved and the grounds beautified. A course of lectures has been arranged for the Sunday afternoons of Advent, and the first was delivered by the Rev. Dr. Paret, of Washington, on Advent Sunday.

VIRGINIA.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held December 2d, Messrs. George H. Edwards and Francis M. Burch were recommended to the bishop as candidates for Holy Orders.

WEST VIRGINIA.

MOOREFIELD—*Emmanuel Church.*—This parish, after years of faithful lay work, has at last secured the services of a clergyman in the person of the Rev. J. Dudley Ferguson, late of Baltimore, Md. He is the only clergyman of the Church in the counties of Hardy and Hampshire. The church building, surmounted by the only cross in this vast district, is still unfinished, some $600 being required to complete the work. Will not some generous son or daughter of the Church help this struggling parish out of its difficulty

by a prompt and liberal offering? Address the Rev. J. Dudley Ferguson, Moorefield, Hardy county, W. Va., or the bishop of the diocese, at Parkersburg.

NORTH CAROLINA.

HICKORY — *Laying of a Corner-stone.* — The corner-stone of the church of the Ascension was laid on the 20th of November, by the Rev. Edmund N. Joyner, rector of the parish, in the presence of many of the citizens of the town. The Rev. Dr. Buxton, of Asheville, delivered an appropriate address. The members of this parish hope to occupy their new church by the 1st of May. It will, however, need several hundred dollars additional to complete it. About seven hundred dollars will be expended on the church, the result of a subscription in the town, the efforts of parish societies, and gifts in money from friends abroad. The rector and vestry are determined to proceed with the work only as the money is in hand with which to do so. Special efforts will be made to push the work to completion during the summer of next year. The general design of the church is Gothic, the plans being given, as a contribution to the work, by Mr. E. R. Armstrong, some time architect, now of the General Seminary.

The earnest efforts and patient waiting of the members of this parish, all poverty-stricken, appeal to brethren abroad for help in completing their house of worship. Their rector will gratefully acknowledge gifts in money, or any kind of church furniture.

GEORGIA.

ALBANY—*St. Paul's Church.*—This church has been ornamented with a lancet-shaped stained glass chancel window, on which is represented a full-length figure of the Apostle Paul, identified by his holding a sword and open book. The very rich red, blue, and green colors symbolize faith, hope, and charity. Trefoils in yellow, surrounded by red and blue, suggest the doctrine of the Holy Trinity; and a hovering white dove, above the central figure, the descent of the Holy Ghost upon the Saviour. Two legends are upon the window; one, immediately under the figure of the Apostle, "By the grace of God I am what I am"; the other, "In memoriam, H. E. Welch, 1877." The window is the gift of Mrs. Laura J. Welch.

NORTHERN TEXAS.

HONEY GROVE.—On Sunday, November 24th, the bishop made a special visitation to the mission at this place and confirmed five persons, of whom three were men. About six months ago the bishop confirmed five also, and there are others to be confirmed soon.

Honey Grove is a small town on the Trans-continental branch of the Texas and Pacific railroad, in one of the most beautiful and fertile counties of northern Texas. At present there is no self-supporting congregation in the place. There is a union meeting-house where preachers of all denominations conduct worship. During the past year the Church has planted its roots in the soil, and is to-day in an active and zealous condition. The missionary committee has secured the services of a clergyman for two Sundays in the month. But there is no church edifice, and the people are unable to build one unless assisted by those who are able to give help. The mission also needs Prayer Books, Church books, and a Church paper for general distribution. Everything given will be useful, because the people are beginning to value the Church. The Rev. J. P. Lytton is the missionary in charge, and may be addressed at either Sherman or Honey Grove.

LOUISIANA.

FUNERAL OF THE BISHOP.—The funeral of the late bishop of the diocese was solemnized in Christ church, New Orleans, on the afternoon of Tuesday, December 3d. The church was draped in mourning, and the altar, font, and pulpit were decorated with white flowers. The body lay in the church for several hours, robed in the episcopal vestments, and was viewed by a large number of people. At three o'clock the services were held, a great congregation filling the church, among whom were many of the clergy, the governor of the State and other State officials, and justices of the Supreme Court. The pall-bearers were Messrs. Hayward, Jules A. Blanc, Thomas A. Adams, Thomas Herndon, Frank Butler, Robert C. Mott, William Hartwell, and Dr. Stillé.

During the night of December 5th the bishop's body was received at Baltimore, Md., in charge of the Rev. Messrs. Girault, Waters, Percival, and Kramer, of Louisiana, and burial services were solemnized in Christ church, in that city, on Thursday, the 6th. A large number of clergymen were present, including nearly all the rectors of the city, and a number from various parts of the State, from New York and elsewhere. The services were read by the Bishop of Alabama, the Rev. W. F. Watkins, rector of Christ church; the Rev. Campbell Fair, of Ascension church; and the Rev. Dr. Hoff, of Towsontown. The remains were interred at Greenmount Cemetery, in the family lot. Bishop Whittingham was unable to be present on account of feeble health.

The Shreveport *Standard* says of the late bishop:

"This community, and, we doubt not, the State of Louisiana, and the country at large, were startled this morning by the intelligence of the death of Bishop Wilmer. A few short weeks ago he was seen on our streets, the very embodiment of a hale, hearty old man, while his voice rang from the chancel of St. Mark's church with all its remarkable clearness and sweetness, as he told of the love of Christ in its constraining power in the hearts and lives of His followers. To-day we hear that his vigorous frame is lying in the weakness and coldness of death, and his voice hushed to the silence of the tomb. We venture nothing in asserting that all good and true men everywhere in our State, who have known the bishop, or had personal knowledge of the strength, the purity, the unselfishness, and loving sympathy of his character, are to-day experiencing a painful sense of personal loss. This is not the time for an extensive notice of the bishop's life and labors, nor does the writer feel capable at the present moment of writing such a memoir. We can only now say that the mantle of the lamented Polk fell upon the shoulders of a most worthy successor when his vacant see was filled by Dr. Wilmer; and that in all the relations he has sustained to our people, whether as a fellow citizen, a friend, and counsellor, or a chief pastor, he has always shown a devotion to our interests that has secured him the confidence, the esteem and the gratitude of all who appreciate exalted virtue.

"To the Church of which he was bishop, and especially to his clergy, his loss is very great. We do not say irreparable, for 'He who is Head over all things to the Church' can and will repair all losses; but it is seldom, even among bishops of the Church, that one is found so faithful, so full of loving sympathy, and so wise in counsel. But while he was strictly loyal to his own communion, his bearing towards others will make many outside of that communion share with them in a common grief. All who knew him, whether in the pulpit, or in the social circle, or at the bedside of suffering, were impressed either with admiration for his intellect or love for his gentle character, and felt that they had been rendered purer and better by association with him. A great, a truly good man, a devoted, able, and most useful bishop, has gone from us. May He who alone can comfort the mourner, comfort the bereaved widow and children. May He also comfort the bereaved Church, and raise up another to assume the mantle of the dear bishop whom He has taken to His own eternal rest."

MINUTE OF BISHOPS.— We, bishops of the Church, by the providence of God assembled as trustees of Nashotah House, hear with grief the tidings of the departure from this life of our brother in the episcopate, Joseph Pere Bell Wilmer, of Louisiana. We desire to express our sympathy with his near family and his afflicted diocese. We recall with gratitude to the Lord the character and labors of our fellow servant.

For almost thirty years in the priesthood of the Church, and more than twelve years in the office of pastor of pastors, he has been sustained in faithful, patient, useful, and successful service. His uncommonly valuable and brilliant powers of mind, his endearing and lovely qualities of heart, his never-failing cheerfulness and hope, his quick appreciation of the needs of those over whom he was set and his ready supply of them, his self-forgetfulness and denial of his own taste and choice, have won for him the warm praises and love of his fellows in the ministry, and deep gratitude to himself and thanks to the Lord from all his people.

We recognize in the tidings of his sudden departure the Advent call of our Lord, "Be ye therefore ready also." We pray that the faithfulness which characterized the life of our brother, his carefulness in the oversight of his people, his constancy in defence of the faith, his close adhesion to the membership of Christ, and his devout daily habits (all which forbade his death, though sudden, to be unprepared) by the grace of the Holy Ghost may be prominent in our life and character. So may we also enter the rest remaining for the faithful of the Lord.

JOS. C. TALBOT,
Bishop of Indiana.
EDWARD R. WELLES,
Bishop of Wisconsin.
GEO. D. GILLESPIE,
Bishop of Western Michigan
W. E. MCLAREN,
Bishop of Illinois.
J. H. HOBART BROWN,
Bishop of Fond du Lac.
ALEXANDER BURGESS,
Bishop of Quincy.
GEO. F. SEYMOUR,
Bishop of Springfield.

Nashotah House, Wednesday after Advent Sunday, 1878.

TENNESSEE.

ORDINATION AND CONFIRMATIONS.—The Rev. William Klein was advanced to the priesthood by the bishop of the diocese, in St. Paul's-on-the-mountain, Sewanee, on Sunday, November 10th. Mr. Klein was a candidate for Orders at the University of the South, and was admitted to the diaconate in this parish. As assistant at St. Paul's he has been a most diligent and faithful missionary, and has earned to himself a good degree. Upon his ordination to the priesthood he was presented by the ladies of the parish with a very beautiful pocket communion service, manufactured by Cox, of London.

The second confirmation of students in the University for the present year took place in St. Augustine's chapel recently, when six students were confirmed.

On the evening of the same day Bishop Quintard confirmed six young women at Fairmount College, an excellent girls' school located at Moffatt, six miles from the University, which is supplied with Church services from the University.

OHIO.

NORTH-WESTERN CONVOCATION.—This convocation was in session in St. Paul's church, Marion, on Wednesday and Thursday, November 20th and 21st, the bishop, the Rev. J. E. Julian, rector of the church, and nine other clergymen being present. After service on the first evening the Rev. Dr. Coleman, chairman of the convocation, on its behalf, extended a welcome to the bishop on his return from Europe, and the bishop delivered an address upon the subject of the Lambeth Conference.

On the following morning the Holy Communion was administered, the sermon being delivered by the Rev. L. S. Osborne. A business meeting of the convocation was then held, at which various matters of interest were discussed.

In the afternoon the Rev. R. B. Balcom read an essay on "The History of the Kingdom of God," and the Rev. Mr. Coleman one on its mission, after which reports were received and discussed from the several missionary districts of the convocation.

In the evening the bishop confirmed ten persons, two of whom were deaf-mutes, who had been instructed by the Rev. Mr. Mann and the rector. The Rev. C. F. Adams addressed the congregation on "Domestic Missions," the Rev. A. B. Nicholas on "Foreign Missions," the Rev. Dr. Coleman on the unity of the two fields, and

the bishop concluded with a sketch of the extent of the Anglican Communion throughout the world.

This session of the convocation was felt to be one of the best ever attended by the members, and showed in a marked degree the great advantages of the system when faithfully used. The uniform good attendance of the laity, and their evident interest in all the proceedings, went very far toward making the meeting as successful and profitable as it was.

SOUTHERN OHIO.

PIQUA—*St James's Church.*—The *Parish and Sunday-school Record*, edited by the Rev. J. H. Burton, has entered upon its third volume. It is a monthly publication of four pages, and gives its readers in a neat form instruction and information about the affairs of the parish.

ILLINOIS.

NAPERVILLE—*St. John's Church.*—On the evening of Tuesday, November 26th, this church was reopened, after enlargement, with impressive ceremonies, by the bishop of the diocese, assisted by the rector (the Rev. Dr. William Allen Fiske) and several other clergymen. The bishop also confirmed a large number of persons, all of whom but one had come to the Church from the denominations. After Evening Prayer addresses were made by the bishop, the rector, the Rev. Dr. Clinton Locke, and the Rev. Mr. Knowles, congratulating the congregation on the prosperity of the parish, and recalling interesting events in its past history.

The Rev. Dr. Fiske returned thanks, in behalf of the parish, for the encouraging words that had been spoken, and gave a brief sketch of the labors of the congregation in the erection of the first church, and then of the rectory, and finally of the church enlargement, when want of room imperatively demanded it. The first church was composed of chancel, nave, and porch, and seated about 150 people. It now seats 300. In the enlargement the chancel was carried back twenty-five feet, and an open-roofed building 25x50 feet, standing at right angles, inserted in the opening. This made the church in the form of a perfect cross, with transepts extending twelve feet on either side. The distance from the central point in the transept to the end of either arm, and to the end of the chancel, minus the apse, is the same, and the distance from the same point to the end of the nave is twice what it is to the end of either arm.

The sides and ceiling of the interior of the church are finished in polychrome; the chancel in very rich colors. The east transept window, a large triplet, is a gift from the Rev. J. H. Knowles, and is a memorial of the late Bishop Whitehouse. It is an exceedingly beautiful window, rich in emblems, with the bishop's coat of arms, and with a tablet in each window of the triplet—recording leading events in the bishop's life. One of the five chancel windows is a memorial of Bishop Philander Chase; another, of the Rev. Stephen T. Allen, who assisted zealously in the erection of the first church building; a third is in memory of Miss Althea Gibbs, who was "faith, hope, and charity" to the little band who made the first venture in church erection. Nearly all the remaining windows of the church are memorials.

IOWA.

GROWTH OF THE CHURCH.—Churches and chapels are just completed or nearly finished at Brooklyn, for St. Mark's parish; at Winterset, for Trinity mission; at Cherokee, for St. John's mission; and at Red Oak, for St. Paul's mission. In each case no indebtedness has been suffered to accrue in the work of church building, and no appeal has been made for aid abroad.

MCGREGOR.—This flourishing city is situated on the western bank of the Mississippi, fifty-three miles north of Dubuque, and opposite to the old town of Prairie du Chien, on the Wisconsin shore. It lies in part in the bosom of a narrow, rocky glen, running some distance westward from the river, and in part on the sides of the adjacent declivities. There is a sufficient number of Church families here to form a good nucleus for a mission, at least, if not for a parish. It is as much as four or five years, however, since there has been any resident incumbent, and at present they have not even the occasional visits of a missionary. There is neither church building nor parsonage. It is much to be desired that no long time may elapse before steps shall be taken by the faithful few at this point, in cooperation with their bishop, to revive and permanently establish among them the sacred ministrations of the Church.

KANSAS.

SUNDAY-SCHOOL TEACHERS' INSTITUTE.—A meeting was held in the chapel of Trinity church, Lawrence, on Tuesday and Wednesday, November 19th and 20th. The bishop of the diocese presided; and besides the rector of the parish (the Rev. Paul Ziegler), two other clergymen, the Rev. Dr. Beatty and the Rev. T. W. Barry, took an active part. Among the laymen in attendance, and making addresses, were Professors Stimpson and Canfield, of Lawrence, and Messrs. T. C. Vail and James Newman, of Topeka. Besides the opening and closing addresses of the bishop, there were formal addresses on the following subjects: "The value of a child's soul"; "The personal tie between teacher and pupil"; "The Holy Spirit inspiring the teacher"; and "Physician heal thyself." And there were discussions of the following topics: "Advantages the Church Sunday-school has over the Sunday-schools of other Christian bodies in (1) the Christian Year, (2) the Prayer Book, and (3) the Catechism"; "The Arts of illustration and questioning"; "How to get the children to study their lessons"; "How to occupy spare time after recitation"; and "Order and disorder in the class and the school." The addresses were spirited, thoughtful, and sometimes eloquent. The attendance of teachers was good, and a pleasant reception at the rectory on the evening of Tuesday afforded agreeable variety to all concerned.

MICHIGAN.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held November 30th, the Rev. Wm. O. Pearson was recommended for ordination to the priesthood, and Henry Hughes was received as a candidate for Priest's Orders. St. Stephen's mission, Escanaba, was recognized as an organized mission. Letters dimissory were accepted of the Rev. John H. Eichbaum, presbyter, from Indiana; the Rev. Elbert B. Taylor, presbyter, from Connecticut, and the Rev. E. C. Allen, deacon, from New York. Letters dimissory were granted to the Rev. J. Gordon Miller, presbyter, to Nebraska. Notice was received of the voluntary renunciation and deposition of the Rev. Messrs. Pliny B. Morgan, Edwin B. Cartmill, James N. Hume, and John W. Doremus from their respective dioceses.

MINNESOTA.

OAK GROVE—*Trinity Church.*—This church, one of those ministered to by the Rev. Charles Rollitt, of Minneapolis, has recently been plundered of its organ, communion-service, and chandeliers. The church is located in the country, six miles from Minneapolis, in a farming community, with no house in sight. It is a great blow to the mission. The organ and communion-service were the gift of loving friends in Baltimore, Md. There is a flourishing Sunday-school connected with the church, which mourns greatly the loss of the organ. One hundred dollars, with what can be secured in the mission, will make their loss good. It may be some of the readers of THE CHURCHMAN will help to make it up. If so, their offerings may be sent to the Rev. Dr. D. B. Knickerbacker, Minneapolis, Minn.

STILLWATER—*Church of the Ascension.*—On Thanksgiving-day the Rev. D. D. Chapin, rector of this church, delivered an interesting sermon from Psalm cxlvii 14. The sermon enforced the true meaning of the day as one of thankfulness to God for His harvest bounty and all other blessings of His providence, and pointed out the great danger that this higher meaning would be lost in the consideration of some inferior idea, such as political triumph or partisan passion.

COLORADO AND WYOMING.

DENVER.—Much as one shrinks from adding to the new numerous appeals for special objects, after much deliberation and counsel it is thought best to ask some one, through THE CHURCHMAN, to assist a work already well under way in that part of Denver, Col., known as West Denver.

We have here a beautiful stone chapel in the very midst of a numerous and needy population. The Sunday-school is doing well already. The missionary is appointed and on the ground to keep up regular work. The congregations are not large, but growing every week. With the needed materials to carry on this work success seems sure and permanent. This is no inflated, hasty movement; but the people here are a fixture, and work done here seems as permanent and promising as in any field of labor.

Now the habits and surroundings of the people are such that a church bell is *very necessary*. Perhaps no one element of success could contribute more to the practical forces in this field. It will be a very long time before we can hope to get one if unaided.

Will not some person give us a church bell for Emmanuel chapel, West Denver, Colorado? This small sum of money, added to the much larger already invested, will greatly increase our usefulness and be a constant benefit. May God put it into the heart of some one to send either the bell or the money for it to Bishop Spalding, or to the missionary in charge—the Rev. C. D. Mack, Denver, Col.

November 20th, 1878.

I most heartily concur in the above appeal. West Denver has a population of over 4,000. Besides our church it has only a small Methodist chapel. It is one of the best fields for Church work in Colorado. Everything possible ought to be done now to strengthen the work; a bell would help very much. I trust there will be a prompt and favorable response.

JOHN F. SPALDING,
Missionary Bishop.

DENVER—*Trinity Church.*—A cordial reception was given to the Rev. H. H. Haynes, the newly-elected rector of this church, by the congregation, on the evening of Tuesday, November 26th. The reception was given at Bishop Spalding's house, and very largely attended. During the evening the bishop presented a well-filled purse to Mr. Haynes, in behalf of the congregation of the church, with a kind address, to which Mr. Haynes feelingly responded.

Mr. Haynes has opened a church school for boys, which is already filled with pupils.

OREGON AND WASHINGTON.

ANNUAL CONVOCATION.—The twenty-sixth annual convocation of this juri-diction was held in Trinity church, Portland, on Thursday, Friday, and Saturday, November 7th, 8th, and 9th, the bishop presiding; the Rev. John Sellwood, secretary.

The opening service was held on Thursday evening, when the bishop delivered his annual address.

On Friday, after Morning Prayer, the usual committees were appointed, and resolutions, offered by the Rev. Mr. Sellwood, were adopted providing for the holding of two or more missionary convocations each year; the meetings to be appointed by the bishop. The time of meeting of the annual convocation was changed to the spring instead of, as at present, in the autumn. The unnecessary private baptism of children was introduced for discussion by the Rev. John Rosenberg, and it was determined that the only remedy for that practice is constant exhortation of the people to obey the explicit direction of the rubric that they should bring their children to the church for baptism.

On Saturday morning, after Morning Prayer, the report of the Committee on Christian Education was received. The report showed that the diocesan schools—St. Helen's Hall, Bishop Scott Grammar School, and St. Paul's Girls' School, at Walla Walla—are in a very flourishing condition. St. Helen's Hall has over 100 scholars, twenty of whom are boarders. The report also gave the encouraging intelligence that, although but one year has elapsed since the burning of the grammar school, that institution is now entirely out of debt, and has far better appointments than it

had before the fire. The cost of the new buildings as at present arranged has been about $20,000.

The Committee on the State of the Church reported that the parochial statistics show an increased number of communicants over last year's report of at least 100. There have also been more baptisms and more confirmations. The offerings have also been larger. A number of new Sunday-schools were reported—one each in Canemah, Butteville, Eugene, Weston, and the Dalles. Altogether the Church has made considerable progress, notwithstanding the fact that a large number of the churches have been deprived, during the year, of clerical ministrations.

The bishop appointed the following Standing Committee: *Clerical*—The Rev. G. F. Plummer and the Rev. A. S. Nicholson. *Lay*—Gen. E. Hamilton and R. B. Wilson, M.D. The bishop also announced that he had adopted the canons of the Diocese of New Jersey for his jurisdiction.

On the evening of Sunday, the 10th of November, a missionary service was held in Trinity church, and addresses were made by the bishop and the Rev. Messrs. Wells and Abel, to a large congregation.

FLORIDA.

THE BISHOP'S HEALTH.—The bishop of the diocese is still in New York. His health is steadily improving, and he hopes to be about before the 1st of January.

ORDINATIONS.

OREGON AND WASHINGTON.—In Trinity church, Portland, Oregon, on Sunday, November 10th—*Priest:* The Rev. William Lancaster McEwan.

CONFIRMATIONS.

CONNECTICUT.—At Ansonia, 65; Stafford Springs, 11.

NEW JERSEY.—At St. John's Academy, Haddonfield, 16.

OHIO.—At Marion (2 deaf-mutes), 10.

TENNESSEE.—At the University of the South, Sewanee, 6: at Fairmount College, Moffat, 6.

MONTANA, UTAH, AND IDAHO.—At Boise City, 15.

IOWA.—At Ottumwa, 8.

PERSONALS.

The Bishop of Easton sailed for Europe on Tuesday, December 10th, to be absent a few months. Address to the care of the Rev. F. W. Tremlett, The Parsonage, Belsize Square, London, N. W.

Bishop and Mrs. Schereschewsky arrived at Shanghai on the 20th of October, safe and in good health.

The Rev. Arthur H. Barrington has become assistant to the Rev. W. T. Fitch, at Fall River, Mass., and is in charge of the two missions of the parish located there.

The Rev George W. Douglas has been elected a junior assistant of Trinity parish, New York.

The Rev. Lewis F. Morris has taken charge of the parishes at Fairfield, Norway, and Middleville, Herkimer county, N. Y. Address, Fairfield.

The Rev. Dr. Price has removed from Hempstead to the Ashland House, corner of Fourth avenue and Twenty-fourth street, New York city.

The Rev. Edmund Rowland's address is Clifton, Cincinnati, O.

The Rev. Dr. H. W. Spalding, Corresponding Secretary of the Society for the Increase of the Ministry, has accepted the rectorship of St. John's church, York, Pa.

The Rev. I. Van Winkle has declined an election to the rectorship of Emmanuel church, Geneva, Switzerland.

The Rev. Lucius Waterman's address is Tilton, N. H.

We are happy to state that the daughter of the late Rev. J. M. Schwrar is amply provided for.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

Entered into rest, LYMAN TREMAIN, of Albany, who died at the Gilsey House in New York, on the 30th of November, 1878, after a long and patient suffering of Bright's disease of the kidneys, aged 59 years. He was also had been for many years a communicant and vestryman of St. Peter's (Protestant Episcopal) church of Albany, where his remains were taken for interment, having fallen "asleep in Jesus, he doth now rest from his labors."

In Covington, Ind., November 23d, 1878, REUBEN FULLER, senior warden of St. Philip's church, aged 57 years and 2 months.

Entered into rest, at Mount Vernon, Ohio, on Monday evening, December 2d, 1878, JAMES B. MCLELLAND, of New York city. "Blessed are the dead who die in the Lord."

At Hyde Park, Mass., December 2d, JAMES SEWALL UDLONG, aged 54.

Fell asleep, the Rev. WM BURT LITTLEJOHN, of yellow fever, on October 3d, deacon in charge of Trinity church, Yazoo City, Miss.

On Thanksgiving Day, suddenly, of dropsy of the heart, at her residence near Dixon, Ill., Mrs. MARY PEARSE, wife of Dr Charles Gardner, and second daughter of the late Hon. George Pearse, of Bristol, R. I., aged 61 years and 7 months.

Received into perpetual joy and felicity, in Statesville, N. C., Dec. 1st, 1878 IDA MAY, beloved daughter of Mr. and Mrs. Nathaniel Tunstall, aged 3 years and 9 months.

At New Orleans, of yellow fever, August 27th, 1878, GEORGE W. REMINGTON, son of the late Lloyd Remington, of Manlius, N. Y.

IN NEW HAVEN, Conn., November 22d, 1878, SINA COOK, widow of the late Lemuel Cook, of Northford, Conn., aged 78 years and 8 months.

Entered into rest in Brooklyn, N. Y., on the 14th of October, 1878, Mr. ADAM EMPIE GIBBS, a member of the Diocese of North Carolina. His remains were interred at his old home, near Wilmington, N. C.

RESOLUTIONS.

Minute of the Standing Committee of the Diocese of Louisiana, met in Christ church, New Orleans, December 3d, 1878:

"A prince and great man has fallen in Israel, and the Lord hath taken our master from our head today."

WHEREAS, In the mysterious dispensation of Divine Providence, which has deprived us of our beloved bishop, and leaves the widowed and stricken Diocese of Louisiana weeping over the coffin of the man we loved and honored, we bend in humble, prayerful submission to the blow, and try to say, "Thy will be done."

Resolved, That we ask to mingle our tears with those near and dear, and in that sacred sorrow into which we cannot intrude, we assure them of our heartfelt sympathy and prayers.

Resolved That in the death of the Right Rev. Joseph Pere Bell Wilmer we are assured the whole Church feels, with the Diocese of Louisiana, the loss of a bishop who was a bishop indeed—fatherly, loving, wise, and strong—a leader confessed of all men and a type of antique apostolic simplicity.

Resolved, That hereafter, when somewhat recovered from this blow which bends her in the dust, the Diocese of Louisiana will try to express in more worthy form her appreciation of her great and good bishop, whose memory we will guard as a sacred trust, and his holy example as a living blessing.

Resolved, That these minutes be published and communicated to the family of our dear father in God.

JOHN FRANCIS GIRAULT, President.
HENRY V. OGDEN, Secretary.

OBITUARY.

A notice appeared in THE CHURCHMAN a short time since of the death of Mrs MARION FOOT CONDIT, wife of Judge Amzi Condit of Millburn, N.J. It has seemed to the writer that the circumstances of the life and death of this estimable lady call for something more than a mere passing notice. To those who knew her well, the consistent devotion to the Church of which she was a member, and the positive elements of her character, as shown in that devotion, were marked, evident, and admirable traits. Her quick, vigorous, and comprehensive mind seemed to become clearer and stronger as the body became weaker. She was sustained by a buoyant, hopeful, and cheerful spirit during her protracted illness to the last hours of her life, when none but she had any hope of her recovery. It was this very energy and cheerfulness, doubtless, that kept her alive, when others in her condition of health would have given up discouraged.

Always ready to lead in every good work, especially in labors of love where the interests and welfare of the Church were involved, Mrs. Condit will be greatly missed from the Church and parish of which she was a member.

APPEAL.

GRACE CHURCH, BROADBROOK, CONN.

The valuable church edifice suffered greatly by the gales of December 2d. The building is of stone, and delay in repairs to the roof will cause speedy destruction to the walls. The parishioners are unable to complete the work unaided. Nothing will be spent for unnecessary repairs or adornment. Any sums of money will be gladly received by

The Rev. EDWARD GOODRIDGE,
Warehouse Point, Conn.,
or The Rev. GEORGE WM. LINCOLN,
Windsor Locks, Conn.

NOTICE.

The Standing Committee of the Diocese of Connecticut will meet in New Haven, Tuesday, December 17th, 1878, at 12 o'clock M. E. E. BEARDSLEY.

ACKNOWLEDGMENTS.

The Rev. J. A. Matthews, Winona, Miss., returns thanks to the following, whom he unintentionally omitted in previous acknowledgments: The Rev. J. S. B. Hodges, St. Paul's, Baltimore (second donation), $35; the Rev. C. W. Rankin, St. Luke's, Baltimore, $10; Mrs. W. G. Thomas, Wilmington, N. C., one box; the "Good Workers," St. Matthew's Sunday-school, Jersey City, one box.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $2,000 in the month of December. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.

The Churchman.

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A REFINED AND CULTIVATED YOUNG LADY, of Virginia, desires a position as Companion. Highest references given. Address MISS E. MARSHALL, 403 East Franklin Street, Richmond, Va.

A CLERGYMAN, forced to sacrifice home comforts, will sell his "square grand" Piano, New York make, carved legs, overstrung, round corners, etc., for $300. Conscientiously an excellent instrument, almost new, worth double the amount. Address C. S., Office of THE CHURCHMAN, New York.

A GRADUATE OF ST. AGNES'S SCHOOL, Albany, N. Y., desires a situation as Governess or Teacher in a Boarding School. Address MISS A. HASTINGS, Box 1148 Brunswick, Maine.

A SOPRANO, good reader, four years' experience in an Episcopal Choir, desires another engagement in some church between Poughkeepsie and New York. Episcopal preferred. Address "C. M.," THE CHURCHMAN Office, 47 Lafayette Place, New York.

WANTED, by a Young Lady, a situation in a School to teach the younger classes. Compensation to be board and an opportunity for study. Address E. H., THE CHURCHMAN Office, 47 Lafayette Place, New York.

WANTED—A Young Lady, an Episcopalian, desires a situation as Companion to a lady: would not object to travelling or to teaching small children. For particulars address MISS M. G. C., care Charles Cooke, Esq., Gainesville, Sumter county, Alabama.

ACCOMMODATION OR INSTRUCTION in Southern Clime. The undersigned is prepared to afford board or accommodation to one or two in families, or four or more boys desiring instruction during the winter season in a pleasant village near Charleston, and in family of, addressing the REV. GEO. W. STICKNEY, Mt. Pleasant, S. C.

ONE OR TWO PERSONS can find a pleasant home in a Church family, by addressing P. O. Box 78, Flushing, Long Island. References.

ONORO HOUSE, Fort Reid, Orange Co., Florida, opens Nov. 15th, 1878. Dry pine region; lakes and orange groves adjoining, beautiful and healthful. Two and a half miles from St. John's river, at Melonville. Terms moderate. R. T. EDGCOMB.

TO RENT for the winter, a comfortably furnished cottage of six rooms in the delightful village of Summerville, S. C., a locality celebrated for its balmy and healthful climate—within twenty miles of the city of Charleston by railroad. Also, a family would like to receive as boarders a few persons who could appreciate the comforts of a refined home in the above village. Address for particulars Magnolia Villa, Summerville, S. C.

PALESTINE.—The Mary Baldwin Memorial MISSION SCHOOL at JOPPA, conducted by Mrs. Hay, educates seventy poor Arab boys. Funds are urgently needed. Fifty cents a week supports a boy; or an annual donation of $25 founds a scholarship. Donations may be sent to the Treasurer Board of Foreign Missions, 23 Bible House, New York, and to MRS. A. M. HAY, Jaffa, Palestine, or MRS. C. H. HAY, care of the American Consul, Liverpool, England.

Christmas, 1878.—Rare Engravings.

For a Holiday Present which is at once uncommon, artistic, and inexpensive, a Rare Old Engraving is very appropriate.

Those interesting works after the Great Masters cost no more than common modern prints. Frederick Keppel, of London, and 243 Broadway, New York, respectfully invites correspondence, or a visit to his collection of high-class Old Engravings. A selection with samples would be sent on approval to any address.

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OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

NEW BOOKS.

New Greece. By Lewis Sergeant. With Maps, specially prepared for this work. [London, Paris, and New York: Cassell, Petter & Galpin.] 8vo, cloth, pp. 423. Price $3.50.

Mr. Sergeant writes in defence of the claims of Greece, and endeavors to set forth the reasons for believing that she has proved her capacity for a higher mission, and that instead of being snubbed, she ought to be recognized and supported by the other European nations, and especially by England. But while this book is professedly an appeal and argument in behalf of Hellenic rights and claims, it is really an attack upon Beaconsfield and the recent policy of the British government. No reader can fail to discover the workings of this hidden motive. "We should have helped Greece long ago," says Mr. Sergeant, "if we had not been afraid of weakening Turkey."

The author shows what was uppermost in his own mind by putting at the beginning of his book the chapter which might have served better as a postscript, namely, that in which he reviews the action of the Berlin Congress, and charges England with sacrificing Grecian interests. He quotes the promise made by her majesty's government, through Lord Derby, "the pledge of the cabinet," in fact, that, if Greece would abstain from fighting against the Turks, the government would "use their best influence to secure for the Greek population in the Turkish provinces any administrative reforms or advantages which may be conferred upon the Christian population of any other race." It was this promise, the author asserts, and not fear, which kept the Greeks from taking an active part in the war between Russia and Turkey.

After showing how Greece was ignored at the Berlin Congress, and how the plenipotentiaries "took no note of Turkish atrocities in Thessaly and Epirus, as shocking in their character as those in Bulgaria," Mr. Sergeant goes on to add:

> This is how Greece was treated at Berlin, and by her friend England in particular. This is what she got by trusting us, and sheathing her sword when she might have annexed large provinces. Russia, France, Italy—all had helped h r, or desired to help her. England alone had stood in her way. England, the very soul of generosity when speaking from national impulse, too often harsh and unscrupulous when a bold minister conceives her interests at stake—England, great and powerful, turned round to Greece and said, "I promised to do all I could for you; but it has since occurred to me that to keep my promise might cost me something."

Occasional thrusts like this are worthy of Gladstone, and one cannot help thinking at times that the ex-premier himself must be somewhere on the field directing the attack upon England's foreign policy and her "bold minister."

However nearly this pugnacious spirit disappears for the most part after the first chapter, and though the interest lessens, the value increases. The body of the book is in two parts. The first sketches the material, the intellectual, and moral progress of Greece since her independence was gained. The author's object is to show that the nation has made the best of her opportunities, and has fully justified the reasonable hopes of her early friends.

The second part is devoted to a setting forth of the different obstacles which have hindered her progress, and hence, to a proof of the proposition that her limited success has been due to circumstances for which she herself was not responsible, and over which she had no control.

Leaving out of account the animus of the book, and the political temper, which some might find fault with, we think every one will admit that the author has shown great familiarity with the literature, the history, and the condition of modern Greece, and that on these accounts his work is one of great value. The facts which he has brought together are of sterling worth, and many of them will be new to the great majority of his readers, provided the book has, what it really deserves, a wide circulation.

The Fireside Encyclopedia of Poetry: Comprising the best poems of the most famous writers, English and American. Compiled and edited by Henry T. Coates. [Philadelphia: Porter & Coates] 8vo, cloth, pp. 975. Price $5 00.

Lovers of good poetry will find this one of the richest collections ever made. All the best singers in our language are represented, and the selections are, generally, those which reveal their highest qualities. The classification of the selections here adopted has both its advantages and its disadvantages. The editor has ignored distinctions of chronology and authorship, and arranged his compilation according to subject matter. For example, we have "Poems of Home and Childhood," "Of Memory and Retrospection," "Of Patriotism," "Of Nature," "Of Love," "Of Labor and Social Questions"; "Historical"; "Personal"; "Psalms and Hymns and Spiritual Songs"—and several other divisions, amounting in all to sixteen. One of the disadvantages of such an arrangement is that the historical connection of each poem is severed. The production is taken out of its natural soil, so to speak, and thereby loses something of its natural power. Besides, we are prevented from tracing the growth of poetry from age to age. Nor can we detect easily the relation between this or that production and the life of the people at the particular time when it appeared. All this is a loss.

But, on the other hand, the advantages of the plan here adopted and followed are, like the difficulties preventing the successful execution of it, neither few nor unimportant. We can here study the world of poetry as we do that of art and of science at an "exposition," comparing one sample with others, and so discovering merits by means of differences. The lights and shades, the finer play of thought and imagination belonging to individual authors, are brought out in this way as they could not be under any other system. We are deeply impressed with the keen appreciation of poetical worth, and also with the good taste manifested by the compiler. Among the books suitable for the coming holidays this ought to be a favorite.

Angelo: The Circus Boy. By Frank Sewall Author of "Moody Mike," etc. [Philadelphia: J. B. Lippincott & Co.]

Again it is that with regret we are obliged to protest against the presenting of such a book to the boys of the public. Its coming from the press of one of the best publishers in the country is a sufficient guarantee that so far as print, paper, and binding can make it the book is perfect in its way, and also that it is only through a mistaken sense of what is right and best to teach a boy that this book is presented. A moderate amount of circus for a boy is in these days, by many people, considered entirely harmless, and only amusing. But the surrounding of the performers in the ring with all the glitter and garish light that surrounds the heroes of the "Arabian Nights" is not only absurd but most pernicious, and working on an excited imagination is calculated to do much harm. It is a pity that this really good writer does not exercise his powers of delineation in a totally different direction.

Little Chatterbox. [New York: R. Worthington.]

This is a book for the little folks, both boys and girls, of stories such as children delight to hear, each with an appropriate illustration. The volume is large enough to afford the children instruction and amusement for many days. It would doubtless be well received if among their gifts at Christmas time.

My Picture Story Book, In Prose and Poetry. For the little ones. Edited by Uncle Harry. [Philadelphia: J. B. Lippincott & Co.]

This very pretty book for a young child consists of thirty-six full-page illustrations, with a bit of poetry, or a little story adapted to very young readers explaining each picture. The pictures are very excellent ones and have evidently been selected with much care. The book is also very handsomely and attractively bound.

Castles in the Air. By Louise R. Upton. [New York: G. P. Putnam's Sons.]

This is a story written, by a mother of young girls, presumably, for young girls of sixteen to twenty. And when one's attention is called to the fact it is noticeable that a very much smaller proportion of books are written to supply the wants of this stage of girlhood than of any other. There are any amount of children's books brought out every year. And as for novels, their number *almost* equals the sands of the seashore; but young girls apparently are expected to amuse themselves with children's stories, or instruct [?] themselves with novels. Consequently such a book as "Castles in the Air" is welcomed before it is read. After it is read it is found that the girls are very natural indeed, a little breezy, a trifle slangy, but frank, honest, and genuine. Some of the conversations are spicy and well done. The castles in the air are, as every one familiar with such dreamings, when indulged in by young girls, will imagine, about their future husbands, homes, and life. How unlike the reality they are the book goes on to prove. With the exception of one very unpleasant and unnecessary incident the story goes smoothly and nicely on. The girls' lovers are nice young men, with the exception that they are fond, very fond, and we trust unnaturally so, of indulging in what is known as *chaff*, which, if it sounds badly in reality, certainly sounds much worse in print. The book ends well, leaving every one very happy after sundry trials and mischances. And Miss Northam has adorned it with one of her charming pictures.

The Rag Fair, and Other Reveries. By L. Clarkson, Author of "Violet" and "Gathering of the Lilies." With Illustrations by the Author. [Philadelphia: F. W. Robinson & Co.]

The author's pencil is much more forcible and powerful than her pen, for a series of by no means remarkable verses is illustrated with many, some noticeably fine and spirited, pictures. The "Rags," of course, are the robes of life worn in the world—the spiritual garments which become so worn and tattered among the changes and chances of this troublesome world. The theme is a good one, and capable of being made much of. That the writer has failed in making as much as might be expected is only because her powers of expression do not equal those of imagination. Time and practice will do much for her. The other reveries—"Hades" and "Life"—are better in matter than they are in poetry, and are finely illustrated. The book is very beautifully bound in green and gold.

Little Stay-at-Home and Her Friends. By L. Clarkson. [Philadelphia: F. W. Robinson & Co. 1879.]

This is one of the prettiest little volumes of verse for children that has appeared in a long time. The perfect simplicity of the thoughts, and the easy, childlike expression of them will make these really poetical verses intelligible and delightful to quite small children, while grown folk will find pleasure in the sweet, bright fancies. Most of the verses are in a charming baby dialect, but the three longer songs of the "Alp Child," "Little Stay-at-Home," and "Little Fly-away," are wisely put into ordinary language.

The book is illustrated by the author with designs which would have been better uncolored, though the taste of the little ones will doubtless be more gratified with them as they are.

Carl and Gretchen's Christmas. By Louise W. Tilden. [Cincinnati: Robert Clarke & Co.]

A Christmas poem of some length and no particular merit, describing how two very poor little children were disappointed of their

hope of a visit on Christmas-eve from the Christ-child, how they went out to seek Him, and in a kind man's house found Christmas welcome and good cheer. The illustrations are very wooden and poorly drawn. The book, however, is very handsomely bound and printed on fine paper.

THANATOPSIS. By William Cullen Bryant. [New York: G. P. Putnam's Sons.]

It is meet and fit that the poem which first made great the poet who in the ripeness of age and fame has just passed away from us should be adorned with all that art and taste can lavish upon it, and thus be offered to his many friends and still more numerous admirers. "Thanatopsis" seems to us, with eyes that look backward, a wonderful prophecy of the great man's own passing away. The book is adorned and beautified with numerous illustrations. Wonderfully striking and varied some of them are; noticeably the one called the "Shadow of Death." The book is exquisitely bound, and the appropriate quotation is found on the cover.

THE TASK. By Cowper. With Illustrations by Birket Foster. [New York: Robert Carter & Bros.]

This volume is composed of six books: "The Sofa," "The Time-piece," "The Garden," "The Winter Evening," "The Winter Morning Walk," and "The Winter Walk at Noon." The charm of Cowper's works is the simplicity of scenes depicted therein, which are so true to life, at the same time bringing out many little things of beauty which would by many an observer be overlooked. His is "poetic fire" which will continue steadily to burn, and the illustrations in this volume are well worthy the subjects therein set forth.

PEARLS FOR YOUNG LADIES. Collected and arranged by Mrs. Louisa C. Tuthill, from the later works of John Ruskin, LL.D. [New York: John Wiley & Sons.]

The title of this work is very appropriate, for the contents are indeed "pearls" when compared with much of the trash presented for the mental adornment of our young ladies. Here we have variety, common-sense, beautiful sentiments, presented in short pithy articles, every one of which is calculated to add something of grace and elegance to the characters of our daughters.

JOB SINGLETON'S HEIR; and Other Stories. By Emma Marshall, author of "Life's Aftermath," etc. [New York: E. P. Dutton & Co.]

Those who are familiar with Mrs. Marshall's writings, and those who are not, will find this volume of short stories very interesting. This author's stories, though very quiet, entirely lacking in dramatic force or plot, have a grace, a freshness, and originality of their own that is most pleasing. Of the three short stories printed under the title of "Job Singleton's Heir," much the same can be said. They are pure, good, quiet stories, well written and full of good teaching.

THE PLAYMATE: A Picture and Story Book for Boys and Girls. Edited by Uncle Herbert, Editor of "Prattler," "Budget," and the "My Books." [Philadelphia: J. B. Lippincott & Co.]

This is another collection of pictures, poetry, and stories for children; is handsomely bound in boards, with a bright colored picture on the cover; is printed on handsome paper, and is as full as full can be of entertainment and pleasure for the little ones.

THE MINISTRY OF SONG. By Frances Ridley Havergal.

Anson D. F. Randolph & Co., New York, have published the nineteenth thousand of this very popular work.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, of London (Pott, Young & Co., New York, American agents), have issued a number of Christmas books for young people and children, among which are "Kitty Bligh's Birthday," by Alfred H. Engelbach, author of "Lionel's Revenge," and other stories,—a pretty little story of a little girl who on her birthday offered to make a great sacrifice. Through no fault of hers it was rendered unnecessary, and the little story ends very happily for every one. Several characters are introduced, particularly that of a mischievous boy who is constantly playing off practical jokes on every one. "The Mate of the Lily," by W. H. G. Kingston, author of "Owen Hartley," etc., is a very nice story of a sailor boy's first voyage; his adventures in search of his father, a shipwrecked sea-captain, and some descriptions of the wonderful places visited and the sights seen. The book is entirely free from those objectionable features so common in stories of seafaring life. The boy's hero is his uncle, the mate of the "Lily," a God-fearing, God-serving, brave man; a sailor of whom it can only do boys good to read, and whose number can never be sufficiently increased. The happy ending in the discovery of the father is all that can be desired, and the descriptions of many of the places touched at, the islands off the south coast of Africa, and their inhabitants, will be very new and instructive to the boys who read this little book.

THE ROYAL BANNER: A Tale of Life Before and After Confirmation, by Austin Clare, author of "The Carved Cartoon," (S. P. C K., London,) is a particularly good book. The question may be raised as to whether the descriptions of the services in the "beautiful Priory church" do not flavor very strongly of ritualism, and it must be answered in the affirmative. The characters of the different boys are very admirably drawn, and capitally worked out. They are very human, good boys, and their trials and struggles are very natural ones. The scene is laid in a fishing hamlet on the coast of England, and the boys themselves are, with but one exception, fisher-lads. A description of a storm and the rescue of the crew from a sinking vessel is an excellent piece of writing, and the book is, on the whole, worthy of praise.

PERCY TREVOR'S TRAINING, by the author of "Motherless Maggie," (S. P. C. K., of London,) is not worthy of any particular note. It is an account of a youth who, thrown upon his own resources, and occupying the position of tutor in a large school, found himself in charge of a small lad from India whose helplessness appealed to his better feelings, and through whom he himself learned much in the way of gentleness and consideration for other people. The account of Miss Singer and her birds is rather amusing, and the death of little Jack quite touching.

NORTH WIND AND SUNSHINE (S. P. C. K. London,) is another story which, though overdrawn and in some parts absurdly so, is nevertheless very interesting, and the lesson taught in the two ways of doing good as carried out by the two girls, is well defined. From this lesson the book takes its title.

LITERATURE.

THE report of the Fifth Church Congress has been issued in pamphlet form at fifty cents a copy, post free. Copies may be ordered at this office.

THE monograph of Talbot, lately read by the Rev. Dr. Hills before the Historical Society of Pennsylvania, will probably be published in the next number of the *Pennsylvania Magazine of History*.

THE Rev. I. N. Stanger has published a "Short History of Christ Church, Cincinnati, Ohio." It is a neat pamphlet of nineteen pages, and contains a brief history of the principal events in the life of that church.

HENRY HOLT & Co. will publish this month, "Roscher's Political Economy, with Additional Chapters by the Author on Paper Money, International Trade, and the Protective System. Translated by J. J. Lalor, A.M." The work will be in two volumes, 8vo.

As one of the results of the assembly of Presbyterians at Edinburgh last summer, a new publication will be begun on the 1st of January next. It will be a monthly magazine entitled the *Presbyterian Magazine* or *Review*, and be issued by James Nisbet & Co., London, and A. D. F. Randolph & Co., New York.

The December number of the *Wide Awake* is a very good one, and contains several nice stories. "Tib's Leap" is one of them, and "The Boy Chicken" another. "Some Pet Lions and their Mistress" is a very interesting account of some strange pets brought up from very young lions indeed to their present good size by a Boston lady. The ninth story of English literature, "Something about Addison and Steele," is a particularly good paper, and ought to be a very improving one. Little Miss Muslin and her equally erratic cousin Miltiades have long ago ceased to be funny, and every one must certainly have had enough of them. This month they get up early on Christmas morning. Some of the illustrations are spirited and good. That accompanying the brief but mournful tale of the dogs and cats that were left dinnerless, and which is called "No Dinner," is irresistibly funny. On the whole, *Wide Awake* improves, and we wish it much good luck during the coming year.

A. D. F. RANDOLPH & Co., New York, have issued a series of handsomely bound books for children, called "Bible Stories for the Little Ones." In this series are, "From the Creation to Moses," with eight illustrations; "From Joshua to Daniel," with six illustrations; "From the Crib to the Cross," with six illustrations; and the "Pilgrim's Progress" with nine illustrations. These books are particularly adapted for young children just beginning to read, and are written mostly in monosyllables, or else in easy words within the comprehension and pronunciation of every child. The stories are told in a very easy, natural manner, and, embracing, as they do, nearly all the stories in the Bible likely to prove interesting to children, will be found a great acquisition to the Sunday library. The author has made a most judicious selection of stories, and beyond the rather irreverent title of one, the series is in every way to be commended. The same may be said of the "Pilgrim's Progress," which will be found admirably adapted to impress upon children's minds a lasting remembrance of this most wonderful of all allegories and its teachings. These books are brightly and attractively bound, and the print is particularly adapted to young and easily puzzled understandings.

Sunday Afternoon for December opens with an exceedingly interesting paper by Helen Campbell, entitled "What A Radical Found in Water Street," which deserves careful reading and much praise for the truly graphic manner in which it is written. Any good work accomplished in this most miserable and degraded part of our city cannot fail to be worth hearing about; and certainly the man McAuley is doing a good and great work among these wretched beings, who never can fall so low or become so wretched th t they cease to be our brothers and sisters in the eyes of the Lord and Maker of us all. Tryon Edwards tries to explain to us in an article called "The Horns of Michael Angelo's Moses," why those horns were placed in the famous statue upon the great prophet's forehead, but does not succeed in making the reason very clear. "Destitute and Delinquent Children" is a continuation of Miss Clara T. Lenard's admirable paper on "Prison Reforms," and is as clearly and thoughtfully written as the preceding paper upon "Women Criminals." "Gallowses," a short story by Isabella T. Hopkins, is one of the best stories which has ever appeared in this magazine. There is much more real pathos and genuine feeling in this short story than one is apt to find in the pages of a three-volumed novel. Poor little "Gallowses," his sorrows are only too possible and real.

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by W. M. LAFFAN, is a description of the origin and life of one of the New York outgrowths of decorative art. The design for tiled mantelpiece by Abbey, the tile in relief by O'DONOVAN, the sculptor, and other tiles or sketches accompanying, by HOPKINSON SMITH, WINSLOW HOMER, CHASE, WALTER PARIS, WEIR, REINHART, WIMBRIDGE, QUARTLEY, and the author, will be found unique and charming. This will be followed, in February, by another "Tile Club" article, showing the Club "on the tramp."

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appears in this number of Scribner, and R. H. Stoddard's is announced for February.

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by Clarence Cook, brings with it copies of Leonardo's masterpieces, "The Last Supper," "Mona Lisa," etc., engraved by Marsh and Cole, and shows him not only as a great painter, but as the most wonderful inventor of his age.

"The Mountain Lakes of California,"

from the pen of JOHN MUIR, the naturalist, is fitly illustrated by THOMAS MORAN.

Boyesen's "Falconberg"

continues. This novel is now being translated into several languages in Europe.

Among the many other papers are two short stories, "CENTURY PLANTS," by ISABELLA T. HOPKINS, author of "Miss Widgery's Evenings," etc., and "NINON," by ANNIE PORTER: "COLLEGE HAZING," by CHARLES F. THWING; a reply to Mr. Richardson's paper, in November SCRIBNER, on Western Railroad *vs.* Patent Laws, by the Secretary of the Western Railroad Association, Mr. J. H. Raymond; an interesting article, "AT THE OLD BULL'S HEAD," with illustrations by Kelly, and Muhrman, an artist lately from Munich, and new to the art admirers of SCRIBNER. "The World's Work" has a description of a novel measuring machine and other important inventions.

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Were throwing from their folds long shining beams
Upon the city walls, the Kedron's bed,
The mountain's hoary side; then glancing down,
They fell in shimmering rays upon the trees
And walks of the lone garden at its foot.
In this still hour, when sleep had folded eyes
Unused to care, a band of stalworth men
Followed the Master to this garden spot.
How still and quiet every pathway seemed!
No sound to break the calm, save the low wind
That moaned amid the olives, or that moved
The Kedron waters as they rippled near.
How dense the darkness, too, beneath the trees,
Making the wan moonlight that struggled through
The gently waving boughs, now here, now there,
More beautiful and welcome.
Pausing near
The entrance, Jesus left eight of His friends
To wait for His return. Then taking *three*
Still further, He bade them stay
Amid the olive shades, while He went on
To pass one hour in prayer, giving this charge:
"Tarry ye here, and *watch and pray.*"
Alone,
Not far away, beneath the trees, He fell
Upon the dew-wet grass, and moaned and prayed.
"Father!" He cried, "if it be possible,
Let this cup pass from Me. Nevertheless,
Not as I will, My God, but as Thou wilt."
Then, as the wan moonlight fell upon His face,
There stood revealed amid its pallor, tears.
Bending beneath His load of utter grief,
The Saviour turned at last to His three friends
For consolation.
Ah! no comfort there!
The faithless ones, regardless of His woe,
Were soundly sleeping.
Rousing them, He asked
In tones of indignation and rebuke:
"What! could ye not watch with Me one hour?"
Then charging them again to "watch and pray,"
He turned away without one word of cheer
From their weak lips. Prone on the grass He fell,
His agony increasing! On His soul
There came a rush of feeling; many things
Pressed on Him; sins of a whole race rose up
To burden sore, while the dread sufferings
Those sins must bring pressed on His shrinking soul.
Then came sad thoughts of faithless friends, His own
Betrayal, and His quick approaching death,
With all its pain.
Fast on the ground there rolled
Great drops of bloody sweat, and yet, 'mid all
That depth of woe, Peter, and James, and John
Slept on! But while these earthly friends all failed,
An angel had compassion. Swift to earth
From heaven there sped a holy one to cheer
His heart, to wipe His brow, to strengthen Him.
At last, with firmer step, He rose to seek
Again those faithless three, who slept away
The hour in which for sympathy He looked;
As in a storm we love companions near,
Although they may not shield us. Sadly
He stood beside them, gazing on their forms
Wrapped in that careless sleep; then gravely spake
These solemn words: "Why sleep ye? Rise and pray,
Lest ye temptations enter. Come, awake,
The hour is now at hand; the Son of Man
Into the hand of sinners is betrayed."
While yet He spake the tramp of many feet
Was heard, and on that brow, where lately stood
The sweat and blood, was pressed the Judas kiss
That gave His life away.

So hath Christ left us, with the sacred charge,
"Watch, watch, and pray!"
In Life's great garden we can roam at large,
But still we may
Not lie at ease, but work while it is day.

Souls sick of sinning look for some relief
From Satan's snare;
Plenty to do, hearts fainting under grief
Are everywhere.
Then for the Master work, His love declare!

Yes! we must watch, and while we watch, must pray,
Lest *we*, too, fall;
Temptations hover strangely o'er our way,
God knows them all,
And saves from danger those that on Him call.

When next Christ comes, in all His glorious power,
Let Him not say,
"What! could ye not watch with Me one hour?"
Perchance this day
May witness that return! Then "watch and pray!"

AT A HIGH PRICE.*

Translated from the German of E. Werner, with the Author's sanction,

BY MARY STUART SMITH.

CHAPTER XIII—(*Concluded*).

Baroness Harder had indeed arrived a few hours previously, but being only received by her daughter, had taken the inattention in very ill part. She thought her brother-in-law extremely unmindful of her feelings, not to tear himself away from his business, for at least a few minutes, to bid her welcome. As for the rest, the cold from which Madame von Harder had been suffering for some days past had been aggravated by her day's ride; she declared herself sick in body and mind, and withdrew as soon as possible to her own room, in order to enjoy the most undisturbed repose, to her daughter's great relief, who was once more left to herself.

Gabrielle had actually found it almost impossible to conceal her excitement and uneasiness from her mother. The baron had kept himself entirely out of sight this day, so far as she was concerned, and had even had himself excused at breakfast. She was well aware that, in consequence of the events of yesterday, his attention had been claimed upon all sides since early morning; that announcements, audiences, and conferences had crowded one upon another in his study; but she also knew that, in spite of all this, he would find time—must find time—to come to her, if only for a few minutes. "'Till to-morrow." That speech with its passionate tenderness was still echoing in her soul. The morning and forenoon had come and gone. Raven came not, sent not a word, not a line, and it lay like a mountain-load upon the young girl's breast.

What had happened?

Meanwhile the hour of noon had come. Gabrielle was alone in her mother's little parlor, when at last she heard in the ante-chamber the firm, quick step which she had already fancied that she heard a hundred times before to-day. She drew a deep breath, and listening for the expected approach, her cheeks, just now so pale, were suffused with a crimson glow. Anxiety, care, uneasiness, all these were forgotten at the instant in which the door opened and the baron entered.

"I have to speak with you," he began, without any introduction. "Are we alone?"

Gabrielle made a gesture of assent; her desire had been to hurry to meet him, but she paused, struck by the tone which fell so coldly and harshly upon her ear. She now for the first time perceived the singular alteration in the features of him who entered. It was no more the Arno Raven who had yesterday held her in his arms, and confessed to her a passion which seemed to change the whole being of the stern, cold man into warmth and tenderness. To-day he stood before her with dark and frigid mien. The lips which had overflowed with such vehement expressions of love were firmly compressed. On that dark, inflexible countenance not a trace was shown of what had yesterday been stirring there, and the eyes flashed threatening, baneful glances at the poor young girl.

"You probably expected me earlier," resumed the baron. "I needed some time to acquaint myself with certain news, and still there is time enough for our present interview. It is indeed superfluous to explain to you what I mean, for although you used to be unfamiliar with my business affairs, this time you probably know as well as I do the subject in question."

"I? No," said Gabrielle, with faltering accent. "What am I to know?"

"Will you deny it? Yet of that we shall speak later; first of all, I would ask you what induced you to play such a wretched comedy with me, in which the ridiculous part was allotted to me. But take heed, Gabrielle! I told you so just yesterday. I have little talent for such a part. A man who sees himself scorned and betrayed, only remains ridiculous so long as he patiently submits. I am not minded so to do. The game which you have carried on with me may be fatal for you, and for others besides."

"But what do you mean? I do not understand you!" cried Gabrielle, whose anguish at these mysterious insinuations increased from minute to minute. Raven stepped close up to her, and his look was fixed piercingly upon her countenance.

"What am I to understand by the warnings which you whispered to me yesterday, during that ride? Whence did you learn, in general, that anything threatened me, and why did you start and turn so deadly pale when the courier from the capital was announced? Speak! I *will* have an answer on the spot."

Gabrielle listened with growing consternation. She began to suspect the import of these questions, but where the connection was remained to her a perfect enigma. Raven must indeed have seen that she did not understand him, for he drew a pamphlet out of his breast pocket and threw it on the table.

"Would not this pamphlet here come to the help of your memory? The most shameful, unheard-of attack which was ever hurled against me! You have, I suppose, only read it in the sketch; it was finished first in the capital, in the ministry. Do not look at me

* Copyrighted by Mary Stuart Smith, 1878.

as though I were speaking in a foreign ue. Or are you unacquainted with the e which stands on the leaf there?"

abrielle had mechanically taken up the phlet; her eyes fell on the leaf desig- d, and upon the name inscribed there. started.

George's? He has kept his word then."

Kept his word!" repeated Raven, with a r laugh. "He gave you his word for it, he? You were his confidante; had an erstanding with him, had you? To be ; how could I have any doubt of it! It clear as the sun from the first moment."

he young girl was too confused and bewil- d to defend herself with energy. The outcry which escaped her could only e strengthened the baron in his suspicion she was accessory to the plot.

I suspected some mischief," replied she, moning up all her courage, "but I knew ing positively. I believed"——

aven did not allow her to finish her speech; hand clasped hers convulsively.

Had you actually no suspicion that some was in action against me? Were the s you gave yesterday quite accidental and ess? Did you have no idea when we were ddenly startled by news from the capital somebody 'might have kept his word'? k me in the eye and say no, then I will o believe you."

abrielle was silent; she could not answer no at, and the thought that she had at least wn George's purpose robbed her of self- ession. The few words which George spoken before he bade her farewell had fatality for this hour; like a burden of they crushed the young maiden to the h.

aven's eye had not once stirred from her . Now his fingers slowly disengaged nselves from hers; he let her hand fall, stepped back.

You knew it then," said he. "And with consciousness you have stood beside and quietly seen how I wrestled with a passion, and finally succumbed to it. You me believe in a reciprocation of my feel- and thereby goaded me into frenzy, le secretly you counted the days and rs up to a point of time when, as you ght, a deadly blow should be inflicted m me. With this certainty you yester- lay in my arms and listened to my con- on. By heaven, it is too much — too h!"

is voice still sounded hollow and con- ned, but there was something in it which kened the coming storm. Gabrielle felt powerless she was to repel these accusa- s, nevertheless she made an effort to de- herself.

Hear me, Arno! You are in error; I not deceived nor betrayed you. If I w anything"——

Silence!" interrupted he with a fearful burst of passion. "I will hear nothing! I w enough. Your speechlessness just now e more plainly than any words. Justify self to him, to your George, for not hav- been able to guard his secret to the last ment! Perhaps he may pardon you. The ning would have come too late. I have ed done him injustice when I pronounced an every-day man. He knows how to l upon unbeaten paths, and undertake gs which nobody has dared before him, nobody will venture upon so lightly n. Perhaps he will gain fame in that way, this assessor, whom yesterday nobody knew, and whose name to-morrow will be in the mouth of all the world because he had the boldness to attack me. But he shall pay dearly for it. I give you my word for that. As yet I have shunned no combat and no adversary, and this too I would have met unmoved; but that you should be in the agreement, that you should betray me, this has procured for my enemies the triumph of seeing me for once disconcerted."

His voice faltered at the last words. It broke forth like a bitter grief through the rage and hatred of the man who saw himself mortally wounded in his honor as well as in his love, and the tone caused Gabrielle to forget everything else besides. She flew up to the baron, laid both hands upon his arm and tried to speak, to entreat, but it was in vain; with a wild gesture he tore himself loose from her, and thrust her back.

"Go! I have played the fool once; the illusion is now at an end. I shall not suffer myself to be ensnared the second time by those eyes, which have cheated me with their anguish and their tenderness. Tell your George that he has not considered well what it is to challenge me to the combat, but he shall soon learn. Between you and me all is over, now and forever!"

He departed. Thunderingly the door crashed to behind him. Gabrielle was left alone. She looked down upon the pamphlet which still lay on the table, upon the name also inscribed there, and yet saw nothing of either. In her inmost soul were resounding only those last words. Yes indeed, it was all over, now and forever.

The apprehensions which had been this day entertained for the tranquillity of the city were well grounded. Military measures were designedly taken with the greatest publicity, because intimidation was expected to be their consequence; but they had the opposite effect, and only augmented the general exasperation against the governor. It had been fomenting indeed for months, but this fomentation had only assumed an actually threatening aspect within the last few days. Hostile intimations had not been lacking, it is true, but it had not yet come to open demonstration. The people of R—— had been too long used to bending before the governor's will to be able to break away so quickly from this habit. They knew the baron, and were well aware that no weakness and vacillation were to be looked for in him; therefore for weeks they had limited themselves to growling and grumbling. The weight of an energetic, tenacious character was here approved. Raven had always hitherto controlled the threatening storm; even yesterday the multitude had yielded to the power of his personality, in a manner, however, which showed even him that this power was drawing to an end.

But now the affair seemed to have reached a crisis. The arrests which had been undertaken a few days before by the baron's orders and carried into effect with the greatest harshness and recklessness, fanned into a bright blaze the fire which had been for so long a while kindling. The yesterday's tumult had been owing to an attempt made to free the prisoners by force, and upon the failure of their attempt, and the baron still persisting in opposing an obstinate "no" to all their representations and entreaties, the excitement which had been only for the moment subdued broke loose with redoubled fury.

Evening had come. Throughout the whole extent of the government building prevailed uneasiness and excitement. All the entrances to the main portal had been closed and guarded; the servants crowded in anxious expectancy about the stairways and corridors, and before the windows on the outside flashed the bayonets of the soldiers. A strong military detachment occupied the castle-mountain, which had come just in right time to hinder the castle itself from being threatened. That evil had certainly been averted and the mob driven back, but instead the tumult was raging in the adjacent streets so much the more violently, and a collision was to be expected at any moment.

There were lively times within the governor's apartments. One piece of intelligence after the other followed in quick succession; police-officers and orderlies came and went. Counsellor Moser had hurried to the side of his chief, which, in every time of danger, he was accustomed to regard as the rock of safety. Lieutenant Wilten too, who commanded a portion of the castle-garrison, was with the baron; and a few minutes before, the burgomaster likewise had arrived, who was resolved now to make that last attempt which he had given up in the morning.

Raven himself stood cold and collected in the midst of all this urging and pressing. He listened to the announcements and gave his orders without for an instant losing his composure, but those about him had never yet seen his countenance so stern and rigid as on this evening. Perhaps the storms of the past four and twenty hours were to blame for the harshness which was now engraven on his features, but what he had fought through with since yesterday evening had been in the presence of strangers, and to them he remained the same proud, inflexible Baron von Raven, to whom proved harmless what would have almost crushed any one else.

"I entreat and implore you for the last time not to allow matters to come to extremity," said the burgomaster. "There is still time; it has not yet come to the shedding of blood; in the next quarter of an hour it may be too late. It is said you have given orders to proceed without mercy. I cannot, I will not, believe it"——

"Was I perhaps to yield the castle up to an assault?" interrupted the baron. "Was I to wait until they had stormed the approaches and insulted me in my own chambers? I believe I have shown sufficiently that I do not prefer to surround myself and my person with defences; but I have to represent others, and, first of all, to secure the government building. What I am performing is my simple duty."

"The question is of a demonstration, not an assault," declared the burgomaster. "Yet, of course, the castle must be secured under any circumstances, and the mob be repelled. But that has been done now; the whole castle-mountain is garrisoned, and let that be enough. The tumult down there is harmless, and will come to naught of itself if allowed to run its course."

"Colonel Wilten will have the streets cleared," said Raven coldly. "And if they offer resistance he will then make use of fire-arms."

"That will cause an incalculable misfortune. The military occupy all the passes to the castle-street. The mob is hedged in on both sides, and has no space at all for flight. Let it not be done, your excellency. The life of hundreds is involved."

"The peace and safety of the city is involved, which may no longer be threatened by a low mob." The baron's voice had the accent of iron determination. "I delayed long enough with this measure, but now that it has been once resolved upon, it shall take its course. If the streets are vacated without resistance, then there is no occasion for anxiety at present; in the other case, the consequences be upon the heads of the insurgents!"

At this instant the door opened, and the police director entered. Raven went to meet him.

"Well, how goes it?"

"I have withdrawn my men from the main points," replied the questioned party. "We can do nothing more, the tumult grows with every minute. It seems they are making ready for resistance. I have just had a few wounded men brought into the castle; it is not possible at this time to convey them into town; they must find reception here for the present."

"Are there wounded men already?" interrupted the burgomaster. "Ten minutes ago, when I passed the castle-mountain, there had not yet been a collision."

"It was just now, shortly before the approach of the military, when we had still to sustain alone the onset of the whole multitude," replied the police director. "Two of my men have been right badly hurt by it. Alas, a third one too, wholly unconcerned, a surgeon who hurried to our aid and attended to the wounded. He was just on the point of going back when one of the many stones thrown struck him and he fell down lifeless. It is that Dr. Brunnow, of whom we were speaking this morning," added the speaker in low tones, turning towards Counsellor Moser.

"Who?" asked Raven, with animation, having caught the name.

"A young surgeon who has been resident here during the past few weeks. Max Brunnow is his name. His father lives in Switzerland, whither he was obliged to flee for refuge on account of the part he took in the revolution."

The police director dropped these words quietly and apparently without any design, but his eye meanwhile rested searchingly upon the baron's features; he alone saw their almost imperceptible pallor, and marked the feeling in his question:

"Is the young man severely wounded?"

"I fear so; perhaps even mortally. He lies there insensible; for the stone hit him exactly on the head."

"Everything shall be done for the comfort of the wounded. I am myself going"——

The baron took one step toward the door, but bethought himself and paused. The surprised look of the burgomaster, and the sharply scrutinizing one of the police director, might well remind him that this sympathy stood in too glaring contrast to the indifference which he had just shown to the life of others.

"I am myself going to give the needful directions to the steward," he added more slowly, and applied his hand to the bell-rope.

"The steward is already making due arrangements with great circumspection," affirmed the chief of police. "It is not necessary for you to trouble yourself, your excellency."

The baron was silent, and stepped to the window. Was it a warning which recalled to his memory just at that instant the name of the friend of his youth—a reminder of this that Arno Raven once belonged to those "insurgents" whom the governor, Baron von Raven, wanted to have shot down? It was a long, momentous pause which filled up the next minutes.

"I am going back to town," said the burgomaster, at last breaking silence. "Am I actually to take back with me those words as your excellency's final decision?"

The baron turned around. There were signs of inward conflict upon his features, when he replied:

"Colonel Wilten has command in the city. I cannot interfere with his regulations; the military dispositions are his affair."

"The colonel acts under your direction."

The governor's brow contracted darkly. Suddenly he drew himself up erect and called the young officer to his side.

"Lieutenant Wilten, can you leave your post here in the castle for a quarter of an hour? I would request you to say to your father in person"——

He stopped and listened. From the city came across—far off, it is true, but with fearful distinctness—a not-to-be mistaken sound—the rattling of musketry.

"Good heavens, those are shots!" cried Counsellor Moser in terror, while the burgomaster and police-director hurried to the window. The darkness did not indeed admit of their seeing anything; but this was no longer needed. There was a crackling for the second, for the third time, then all was still.

"The message would avail nothing now," said the young officer softly to the baron. "The shooting has already begun."

Raven replied by not a syllable; there he stood, immovable, his hand resting upon the table, his eye directed to the window; not until the other two had left it did he turn to the burgomaster:

"You see, it is too late. I can no longer interfere, even if I would."

"I see it," said the person addressed with cutting bitterness. "You have now put blood between yourself and us, so that any further talking is superfluous. I have nothing more to say."

Chapter XIV.

In which Doctors Differ and Inconsistencies Meet.

If anybody ever had cause to animadvert upon the strange freaks of chance, that person was assuredly Counsellor Moser, for chance had indulged herself in playing him a trick, than which a more vexatious one could not have been devised. To think that he, the most faithful subject of his most gracious sovereign, the quintessence of all loyalty, the sworn foe to all revolutionary and democratical elements, should live to see nursed under his own roof, in his own dwelling, the son of a traitor to his country, and the worst of it was that the imprudence and rashness of his own daughter had brought down this misfortune upon her father's head!

It was not to be denied that Agnes Moser was solely to blame for this, although she was, in so doing, doubtlessly actuated by the most pious of motives. Agnes had always regarded the short time which she was to pass in her father's house, before she followed her chosen vocation, as a preparation for the same. The copyist's sick wife was not the only person who enjoyed her attention. If there was any case requiring consolation or nursing in the castle or adjacent suburb, in that place was sure to be seen this young lady (who otherwise never appeared in public), in order to commence her course of quiet, self-sacrificing activity; and what would have seemed odd in any one else, was here looked upon as a matter of course. It was generally known that the counsellor's daughter meant to take the veil, and people saw in her already the future nun, and this in conjunction with her readiness to lend assistance wherever it was needed, procured for her among all the inmates of the castle a respect which is rarely accorded to a young maiden of seventeen. It was deemed very natural then, that on the evening when the wounded were brought to the castle, Miss Moser too should add her offer of assistance, and the readiest acquiescence was yielded when she offered to take Dr. Brunnow, who was the most severely wounded, to her father's house, where she would nurse him herself. The governor had given orders for the best care to be taken of the wounded, especially the young surgeon whose performance of duty had wellnigh cost him his life. He could not have been confided to a better nurse. He was obliged to remain in the castle for the present on account of his critical condition, while the two policemen, who had borne off lighter wounds, were removed into town the next day. The steward was highly pleased to be able to execute his lord's orders so exactly; he aided the young lady to the extent of his ability in her work of Christian charity, and had the satisfaction of seeing that the baron evinced extraordinary satisfaction when informed of the turn affairs had taken.

So much the less, however, was the counsellor pleased. He fell into a regular fit of passion when, upon his return home, he found this politically dangerous patient ensconced there, and decidedly requested his removal, but was here met by just as decided a refusal. The soft, quiet Agnes, for the first time in her life, showed firmness and energy in declining to obey her father, and inasmuch as Dame Christine resolutely took her young lady's side, Moser was outvoted. He was made to understand that the ill man could not be moved away without his life being imperilled and the guilt of murder incurred. The counsellor at last saw how it was, but that did not diminish his despair. He ran to his chief the very next morning in order to convey to him the horrible news, and most solemnly disclaim any share in it; but instead of the hoped-for emphatic word which was to free him from the guest who had been imposed upon him, he was advised to submit to his daughter's hard-headed proceedings, which the baron seemed to approve of most highly. He had promised, however, to see to it that the accident should cast no slur upon the counsellor's loyalty, and even declared that he would send his own family physician. They were assuredly bound to interest themselves for the young surgeon who had proved himself to be so self-sacrificing. The counsellor finally yielded to this authority, but it was done with a heavy heart. He could not pardon his daughter, in that she carried her compassion to her suffering fellow-men to such an extreme, and, although he could alter nothing of what was done, yet he daily regarded it with new horror and new indignation. It was on the third day after Max Brunnow's wounding. The surgeon who was treating him had just entered the Moser abode. He was a small, insignificant looking

gentleman, with light brown hair, mild eyes, and a very soft voice. He was talking to the counsellor, who was just on the point of repairing to his chancery.

"No, counsellor; I have little or no hope now of saving the patient. He is badly off—very badly off; we must be prepared for the worst."

"But you have not seen him to-day," said the counsellor. "My daughter tells me he has slept quietly the whole night through."

The little gentleman shrugged his shoulders.

"That is weakness, stupor. The loss of blood was very great, and after this violent wound-fever a so much greater exhaustion must ensue. I tell you it is over with him—quite over!"

"I am sorry for that," replied the counsellor. For, in the presence of death, even his hostility yielded, and gave place to compassion. "And my daughter too will be sorry; she undertook the nursing with such great zeal, and has hardly stirred from the sick-bed. I am afraid Agnes is over-exerting herself in so doing, for I have never yet seen her so pale as now. This morning I was obliged almost to force her to rest for a few hours, after having watched the whole night long."

"Yes, Miss Moser devotes herself with genuine passion to the care of the sick," remarked the doctor admiringly. "She brings with her an infinite devotion to her future calling, in which she will be surely blessed. Here, indeed, an end will soon be put to her activity. I am afraid the poor man's hours are numbered; he will hardly live through the evening."

He shook his head in melancholy style and took his leave, in order to repair to the patient. The counsellor stayed behind, likewise very melancholy, but from different causes. There was something wrong still. How stand a death in the house after going through two long days of anxiety and distress! And how dreadful if it should stand thus in the newspapers: "The son of Dr. Brunnow, well enough known in connection with revolutionary days, died in R——, at the house of Counsellor Moser, after he had been severely wounded in a street-fray!" Those reckless newspapers are always accustomed to report such items of news quite briefly and dryly, without explanations and details. The counsellor cast upward an accusing glance. He, the most faithful, conscientious of clerks, was to be the sport of such a destiny; and his head was buried deep in his white cravat, when he at last took the way to his chancery.

(To be continued.)

*SHORT SAYINGS ON SEVERAL SUBJECTS.**

By the sin of Adam, God and man were estranged.

The Son of God took the human nature that He might make God and man at one with each other.

We come to God through Christ.

Believing in Christ, we come to Him through the sacraments of His appointment.

As many of you as have been baptized into Christ, have put on Christ.—Gal. iii. 27.

It is the duty of every baptized Christian to be confirmed and to receive the Holy Communion.

There is something wrong with every one who, after baptism and confirmation, does not regularly receive the Holy Communion where he has opportunity.

Consciously or unconsciously he is starving his soul.

It is natural for the body to require its food. It is natural for the soul to require its food. The life of each will cease without nourishment.

The proper food of the soul is the body and blood of Christ. "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."—St. John vi. 54.

Every worthy reception of the Communion is a renewal on both sides of the baptismal covenant.

Every such renewal involves repentance for the past, and faith in God's help for the future; it involves also pardon for the past, and God's grace for the future.

Let a man examine himself, and so let him eat of that bread, and drink of that cup.—I. Cor. xi. 28.

The celebration of the Eucharist is Christ's appointed way for Christians to worship.

As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.—I. Cor. xi. 26.

Through the Communion Christians unite their prayers with the intercessions of Christ.

He who in repentance, faith, and charity receives this holy sacrament,

1. Solemnly thanks God for all the benefits of Christ's redemption.

2. By the aid of the Holy Spirit appropriates these benefits to himself.

3. Keeps himself in mind of the sufferings of Christ for him.

4. Puts the world and the Church in mind of the passion and death of Christ.

5. Unites with Christ in presenting before the Father an acceptable memorial of the sacrifice completed on the Cross.

He who does not receive does none of these things in the way which Christ appointed.

* From the Rev. Dr. Seabury's Manual for Choristers.

JESUS CHRIST'S LOVE.

BY WM. POUND.

From heaven the Father gave command,
"My Son, go down alone,
To save mankind, My wrath remand,
And for their guilt atone."

Then, "Lo," said He, "I come* to do
Thy gracious will, O God,
In body†, now prepared by You,
I'll save them from Thy rod."‡

How meek! How mild is love divine!
Thinks light of pain and cost;
No thoughts for heavenly joys§ repine,
He saves the blind and lost.‖

"For greater love hath none than this,"
Which gives for friends¶ its life.
Oh, Son of God, to Thee, a bliss
To die** for sons of strife.

In Thee, O Christ, all loves repose,
In love He lived His days;
In love He died, in love arose;
Love walked in all His ways.

Our God†† is love. The man God-born‡‡
Is born of love inbred,
In him Jehovah dwells;§§ each morn
His holy ways he'll tread.

O blessed Jesus, Lord divine,
Inspire us from above,
As stars‖‖ around Thy sun to shine
By Thy reflected love.

* Heb. x. 7.
† Heb. x. 5.
‡ Rom. x. 23.
§ Phil. ii. 6.
‖ Matt. xv. 24.
¶ John xv. 13.
** Luke xxiii. 24.
†† I. John iv. 16.
‡‡ John i. 12, 13.
§§ I. John iv. 12, 13.
‖‖ Dan. xii. 3.

CHAPTER AND VERSE REVISION.

One of the minor objects of the proposed revision of the authorized version is to do away, in the body of the text, with the division of the several books into chapters and verses. As means of reference such minute divisions of the text are particularly serviceable in the study of the Bible, and on that account those which we have now, or others similar to them, will no doubt always remain in use. To answer their purpose, such exegetical helps need not of course correspond with the sense of the text to which they are added. Indeed, the two ideas have nothing in common; and as the divisions of a book made on that principle are necessarily of unequal length, they are for that reason alone—if for no other—less convenient as means of reference than those of equal length. Nevertheless, the long time that our present chapters and verses have been in use, and the serious inconvenience which would on that account result from changing them, will probably always oblige us to retain them.

And yet it is generally felt that they ought no longer to be retained in the form in which they are usually printed in our Bibles. As we shall presently see, the grounds of this feeling are sufficiently important to entitle them to careful consideration, and we are heartily glad to learn that the revisers have determined to satisfy, as far as possible, the legitimate desire of some change to which they have given rise.

In the first place, judging from the introduction of these divisions into the body of the text, it is clear that they were originally intended not only to facilitate reference, but also to serve as guides in reading. We have already said that, although a better system could easily be devised, they answer the former purpose well enough; but instead of being helps in understanding the text, in almost innumerable instances they are positive hindrances to it. A few examples, which the attentive reader of the Bible can multiply indefinitely, will abundantly prove this. Curiously enough, the first and the last chapter of the Bible are two good cases in point. As must be apparent to every one, the first three verses of the second chapter of Genesis terminate the general account of creation; as such, they properly belong to the first chapter, which contains that account. The same is true of the last chapter of Revelation. Its first five verses belong to the description begun in the preceding chapter, whilst the remaining verses treat of a wholly different subject. Other examples of the same inaccuracy, chosen at random in the New Testament, are the following: St. Matthew xi., which should begin with the second verse; St. Mark viii., which should end with the first verse of the following chapter. St. Luke xi., which really ends with the fifty-second verse; in St. John, chapters xiii. and xvi. should of right form only one chapter; Acts xxiii., which has been deprived of its first verse; in Romans, chapters xiv. and xv. should not have been divided into two chapters; I. Corinthians xi., which properly begins with the second verse; Colossians iii., which has been made to surrender its last verse; in Hebrews, chapters iii. and iv., or at least iii. and iv. 10, should have formed but one chapter; and so on, almost indefinitely. Nor is the division into verses more satisfactory in this respect than the division into chapters. Here the difficulty is twofold.

Like the chapters, our present verses very frequently separate the text so abruptly that it is impossible to get at its meaning except by disregarding them altogether. An example of this is I. Corinthians xv., where verses 51 and 52 read thus: "Behold, I show you a mystery; we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Evidently, either these two verses should have formed but one, or verse 52, instead of beginning at "In," should have begun with "We," or "For." In Psalm xcvi. the reading of verses 12 and 13 is rendered wellnigh ridiculous by the present mode of division: "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice—Before the Lord; for He cometh," etc. The same error is repeated in Psalm xcviii. 8 and 9, and similar errors are found, as we have said, throughout the whole Bible.

It is true that our translators, in adopting such a glaringly defective mode of division, only followed, in the Old Testament, the system of punctuation elaborated by Jewish grammarians not earlier than the sixth century after Christ. In doing so, however, they forgot that, so far as the poetical portions of the Old Testament are concerned, that system was mainly rhythmical or musical; and that even in the remaining portions it had no doubt partially reference to a mechanical manner of public reading which has happily passed away for us, but which may still be heard in native Oriental schools. Besides, those who originated our verses by no means slavishly followed their Jewish predecessors. In the Psalms, for example, we have only 2,527 verses, whilst they contain more than twice that number of *pesukim*, or Jewish verses; and the same is true of the other books of the Old Testament. On their own principle, therefore, they should have gone a step further, and changed all divisions of the text which interfered with or tended to obscure its meaning. And the same is still more true of the verses of the New Testament, which take the greatest liberty with the stichometrical divisions upon which they profess to be based.

Again, by breaking up each chapter into a certain number of verses, which are usually printed in our Bibles as so many distinct paragraphs, its general sense, unity, and force cannot but greatly suffer. These paragraphs, which necessarily begin with capital letters, naturally suggest to the eye a complete thought where, in the great majority of cases, only a part of a thought is expressed. In this way the reader is misled, he loses the connection of what he is reading, and the impression which he receives is apt to be indistinct and not unfrequently wholly erroneous. It has been very correctly said that such a method of reading the Bible, however excellent it may be, if accurately made, to impress every word and line upon one's mind, is one of the most prolific sources of misquoting proof-texts. And the reason is very plain. It constantly happens that a given verse, if read by itself, clearly yields a certain sense; but the same verse, read in the light of the context, as it always should be, just as clearly gives an entirely different sense.

In the next place, it is very properly objected to the current mode of indicating the chapters and verses in the body of the text, that it renders it impossible to distinguish between the prose and the poetical portions of the Bible. Who, we may well ask, not otherwise acquainted with the fact, would be led to infer from the manner in which they are printed that, besides the regular poetical books—such as Job, the Psalms, Proverbs, etc.—parts of the Pentateuch, important fragments of the historians, and a large proportion of the prophecies, were poetical in form as well as thought? Nor is it of little consequence whether we know it or not. In the original the poetry is very carefully distinguished from the prose, and by ignoring this distinction in our version, we necessarily detract from the merit of the sacred volume. Some of this poetry has never been surpassed as poetry in any age or country—a fact which the ordinary English reader of the Bible would scarcely suspect; and the use of that form of composition by some of the sacred writers not only introduces a very agreeable variety into the contents of the Scriptures, but also sanctifies one of the noblest arts of man. Besides, poetry, to be properly understood, must of course be interpreted in accordance with rules very different from those which govern the interpretation of prose. Hence here, also, the meaning of the text is greatly obscured by the common method of printing our Bibles.

Finally, every one must allow that the typography of few, if indeed any, books is as unsatisfactory as that of the Bible. If any one should doubt this, let him only compare any well-printed modern book with his copy of the Bible. However expensively and tastefully the latter may be bound, its cut-up, ragged-looking pages make it far inferior to the former, and render its appearance anything but pleasing to the eye. It is needless to argue that such an inferiority in the manner of printing the Bible should cease to exist. The best of books ought to be printed in the most improved and advantageous way known. But it is clearly impossible to do this so long as we retain our chapters and verses in their present places. So long as they are printed in the body of the text, it would be very difficult to do away with our double columns; and these, whatever relief they may be to the eye, necessitate so many irregular blanks that the beauty of the pages is wholly lost.

Unless we have greatly over-estimated them, these defects and disadvantages of the ordinary system of division make it exceedingly desirable that the revision of the Bible now in progress should extend to its chapters and verses as well as to its text. But in what way are they to be revised? As we have already said, the text cannot be distributed anew, much less can we dispense with such divisions entirely. The only alternative left is that which, if we are correctly informed, the revisers have adopted: that is, to place hereafter the figures indicative of the chapters and verses in the margin, where the eye can catch them more readily than where they stand now, and to print the text, divided into paragraphs really expressive of a change of topics, continuously. It will be seen at once that this plan happily obviates all the difficulties under which the one now in force so unfortunately labors. The division of the text into paragraphs according to the verse, though it is to be hoped without bearing the paragraph sign, will very acceptably replace the inaccurate division upon which our present chapters and verses rest; and by retaining the latter divisions as sufficient means of reference, no confusion will be introduced into that important system of helps. In short, if this proposition of the revisers be finally adopted, the revised Bible will be printed in precisely the same way as any other modern book, so far as the text is concerned. Poetry will be printed as poetry, and prose as prose; and whether in prose or in poetry, the text will be given continuously.

No serious objection can, of course, be opposed to such a needed improvement in the manner of printing the Bible. Old as they are, our chapters only date back to the middle of the thirteenth century, and our verses are most probably two centuries younger. Cardinal Hugo, who is said to have made them during his incessant journeys on horseback, is credited with the invention of the former; and the latter are due to a printer of that time, named Robert Stephens. Such an origin goes far to explain the numerous inaccuracies which they contain, and shows conclusively that they are of no other and no more authority than their propriety and usefulness entitle them to.

THE THIRD SUNDAY IN ADVENT.

ST. MATTHEW III. 1–6.

Verse 1 gives indefinitely the time at which St. John the Baptist began to preach. It says "in those days." By reference to St. Luke's Gospel (iii. 1) the time is fixed as in the fifteenth year of the reign of Tiberius Caesar. This fifteenth year is to be reckoned from the time when Tiberius was admitted to share the empire with Augustus, and not from the death of Augustus. St. John was then about thirty years of age. The account of his miraculous birth is given by St. Luke, chapter i. He is called the Baptist, or Baptizer, because he required that rite of those who came to his preaching. It is told in St. Luke that he "was in the deserts till the day of his showing unto Israel." His father Zacharias was a priest, and therefore he was of priestly rank also. As his father and mother were both of great age when he was born, they probably died while he was yet young. It would seem as if at their death he had gone out into the wilderness to live the life of a hermit till he was called of the Holy Spirit to preach. The wilderness here means the wild uncultivated country to the south-east of Jerusalem. This region is not the actual desert, but only one without cultivation and without inhabitants.

In verse 2 is given the subject of his preaching. It was not confined to these words, but these are the key-note of it. He preached repentance, and gave as the motive that the kingdom of heaven was at hand. The words "kingdom of heaven" had doubtless a distinct meaning to the Jews. It was to be restoration of the direct government of God as of old before the people in the days of Samuel asked for a king. It was the expectation of all that this was to be Messiah's kingdom. This is the kingdom foretold by the prophets as coming in the latter days.

Verse 3 declares that he was the one referred to in Isaiah xl. 3. Malachi also prophesied of him (ch. iv. 5) under the name of Elijah. It is this which is alluded to when the disciples ask, "What then say the Scribes that Elias must first come?" (St. Matt. xvii. 10.) Our Lord replies, "But I say unto you that Elias is come already, and they heard him not." "Then the disciples understood that He spake unto them of John the Baptist."

This makes it perfectly clear that St. John was sent in fulfilment of the prophecy.

The words here quoted from Isaiah are in the Greek the same as those in the version of the Seventy. The variations in the English version are only differences made by the translators. It is St. Matthew who now speaks. St. Luke gives the same quotation more fully, adding the verses which follow. St. Mark also quotes the same place; thus giving the testimony of three independent witnesses that this was the true sense of the older Scripture. The words of Isaiah are intended to recall the exodus from Egypt, and to prophesy the return from Babylon. In their further sense they point to Christ's coming, which was to lead man across the desert of trial into the true and heavenly Canaan; to bring back man from his captivity to Satan and death into the restoration of a redeemed and sanctified state. The particular phraseology here used is to the habit of kings and great ones of sending before them heralds to announce their coming, and to require all through whose territories they might pass to make the roads easy and fit for a royal progress.

Verse 4 then describes the appearance of St. John. This too has a special meaning. Warned by Divine teaching, he had put on the garb and taken up the life which were those of Elijah. The raiment of camel's hair was the coarse cloth woven by the people of the desert. In II. Kings i. 8, there is a description of the person of Elijah which corresponds to this. This is told of St. John not for the sake of showing picturesquely the prophet's appearance, but first to mark that he led the life of a Nazarite, and next that he was coming in the spirit and power of Elijah, as the prophet of rebuke. As the Baptizer has Elijah for a type, so Elisha is a type of Christ, and this similitude will bear a good deal of close study. There have been various attempts made to explain the diet of St. John as the fruit of the locust tree, but there is not much dispute now of the fact that the insect itself is dried and converted into food with the addition of a little date meal. The food was that of the desert, and of the simplest and coarsest kind. The wild honey was either that deposited by the wild bees in clefts of the rocks, or the sweet exudations from the palm and fig—called wild honey.

Verse 5 describes the concourse which followed upon his preaching. Without taking it literally to mean the entire population, it means, as the phrase is commonly understood, a very large proportion of the people of Judea and the inhabitants of Jerusalem. This extended to the dwellers along the river Jordan, doubtless from both banks of the river. "The region round about Jordan" meant the territory which belonged to the Judean province, extending from the neighborhood of the Dead Sea to the borders of Galilee. The divisions of territory were so many and so various at this time, being constantly changed according to the policy of the Roman government and the favor of the native rulers, that it is impossible to say more accurately what this title comprises.

Verse 6 shows the vivid impression made by the preaching of the Baptizer. The people came to him as to the old prophet whom he resembled. Baptism, to which they submitted, was a rite by which proselytes were admitted. Typically it was the washing off of old error and defilement. That the people consented to be baptized shows that they were ready to regard St. John as the prophet of a religious reformation, and that they felt that the coming of Messiah was to bring in a new revelation. They are to be admitted into a new kingdom. The discipleship of St. John was not apparently one which required a constant following. The multitudes confessed their sins, were baptized, and went home to lead lives more or less reformed according to the deepness of the impression made upon them. To some, as will appear by Acts xix. 1, 2, 3, this was long-continued; with others it was doubtless very short-lived. But with all it was a time of expectation. This confessing of their sins was, of course, with the purpose of amendment of life. No other confession is of any account. The work of St. John Baptist was a preparative work. It was to arouse the national mind, to call it to repentance, and to set before it plain principles of righteousness in daily life. But it was altogether incomplete, and must have soon died out unless the greater work of the Lord had come in aid. It was a revival of religious interest; but what the Gospel demands is a life of religious culture and duty. There can be no question but that baptism was divinely ordered in this instance, that it might be understood as a type before it should be instituted by the Saviour as the initial sacrament of the new kingdom. The "baptism of John" was not a sacrament, but the preparation for the institution which the Saviour was to make.

CHILDREN'S DEPARTMENT.

A PRE-CHRISTMAS RHYME.

Baby-Boy Tempest.

BY MRS. M. B. BUTLER.

So squally had the morning been
We feared a storm was brewing,
And every one was filled with dread
Except the baby cooing.

Papa looked at mamma, and she
Looked toward the threatening corner,
Where nursey trilled a song and told
The tale of Jackey Horner.

Though almost big enough for boots
It seemed he grew no stiller,
Though on she went and told the tale
Of Jack the Giant Killer.

Then auntie thought to make this lad
Forget his naughty passion,
And told about Red Riding Hood
In very charming fashion.

But ere she'd said it fairly through
He told her cross and fretty
He'd heard it six or 'leven times,
And didn't think it pretty.

Then patent blocks and magic bricks
She built up into cities;
But soon they fell with fearful kicks,
Which seemed a thousand pities.

Then came mamma—dear sweet mamma—
So sorry and so tearful,
And in the play-room shut her boy
Till he could be more cheerful.

But oh, the tempest then began;
The little mouth it thundered;
The tears in rainy torrents ran
Till everybody wondered.

You know a dame once went to sweep
The cobwebs from the sky O,
A cow once jumped the moon until
A dog laughed fit to die O,—

But high or low they never found
A streak of stormy weather,
Like this that made the house resound
With kicks and cries together.

So Santa Claus slipped down when Tom
Took out the stove to black it,
And through the pipe-hole peeped to see
What boy made all this racket.

"Oho!" said he, "is this the one?
I never would have thought it!
I fear he'll lose his Christmas gift,
Although for him I bought it."

And though he whistled long and low,
With tears his kind eyes glistened;
The crying boy heard something strange,
And stopped his noise and listened.

Such sudden silence filled the house
It really seemed delightful;
But when the boy ran wildly out
They dreaded something frightful.

But no, he rushed to tell mamma
He'd seen Kris Kringle surely;
She feared his head was something wrong.
And looked at him demurely.

"The chimney swallows winter there,*
Perhaps 'twas those," said auntie.
"Oh, no, I saw his grizzly hair,
I'm certain sure 'twas Santa!

"But I'm afraid now he'll not bring
A single Christmas present;
I'll go right back and tell him sure
I'm going to be pleasant."

Then nursey, auntie, and mamma
On tiptoe followed after,
And heard him shouting promises
Amid their smothered laughter.

And now he finds his blocks and bricks
And stories very charming,
And changed so is the stormy boy
It seems almost alarming.

But doctor says his pulse is good,
And so is his digestion;
And therein lies the moral clue
To many a mooted question.

* A fact.

A LESSON THAT AMY TAUGHT.

The houses stood back to back, with just a narrow strip of city yard between them. They were built of just the same kind of red brick, and were just as tall as one another, with three windows and a door on the first floor, four windows on the second and third floors, and all the windows and the door in the one house were just opposite all the windows and the door in the other. But as for the inside, or even the front of these two houses, how *very* different they were!

But you and I, dear little children, have nothing at all to do with any of the windows, except two on the second floor of both houses.

Just opposite one another these windows were, but over those in one house lace curtains were draped, bright flowers bloomed in gay boxes on the sills, and a lively canary in his glittering brass house swung in the sunshine, and sang so much and so loud, he couldn't possibly have heard himself think, if a canary-bird ever tries to do such a useless thing.

Out of these two windows a yellow head bobbed a great many times a day in pleasant weather, or looked out of the window on stormy days—a head that was covered with rings of yellow hair, that had a round, fat, smiling face under it, lighted up with a pair of the most beautiful blue eyes that *I* have ever seen. Something was always going on about these windows. Either a whole "lot" of dolls' clothes had just been washed and were hanging from the window-sill, carefully pinned to a blanket to dry in the sunshine, or a stout fishing-line, with a tin-pail for a hook, dangled at all hours of the day from one of the windows, or travelled up and down loaded with

such queer fish. Flags of all nations and sizes were flung to the breezes, and red balloons made ascensions, broke their strings and sailed away from those windows. How many dolls' tea-parties were held, picture-books were read and looked at, by the yellow head and blue eyes, I should not like to be obliged to count; and all these, or nearly all, were served and read in one of these two windows. Something there almost always was to look at for the eyes in the opposite house, even if the yellow head had gone for a walk or a ride and only the lace curtains were moving in the wind, the flowers nodding to one another, and perhaps a neglected and forgotten doll sitting dejectedly on the window-sill.

"But the other windows?" you'll ask.

Ah, my dears, they were very different indeed. To be sure they were clean, and that was good a deal more than could be said for most of their neighbors in the same house. There were no curtains at all, and newspapers pinned across them at night, after the lamp was lighted, had to answer for blinds.

A very sick and sorrowful looking geranium tried its best to grow in a cracked blue pitcher on one of the sills. It had a very hard time, for the sun never shone on it, but gave all its smiles and strength-giving light to the gay flowers over the way. I am sure it would have given up the struggle for life long ago if it hadn't been for the pair of wistful brown eyes that watched it so anxiously

In one of the windows a woman sat sewing all day long, and in the other nothing was ever seen except a dim shadow that looked like a thin, hunger-pinched face, and such a sick, feeble looking little hand that stroked the geranium's leaves sometimes, or set some empty spools in a row on the battered sill.

So the sun shone, the wind blew, or the rain fell. There were pleasant days and stormy ones. The flowers in the gay boxes flourished in the sunshine, and the poor geranium struggled for life in the shade. The yellow head bobbed about the pretty windows and the brown eyes gazed wistfully at them from over the way, saw the tea-parties and balloons, watched with breathless interest to see what would come up next in the tin-pail, or counted the number of dolls' petticoats swinging dry in the sunshine. What little Sarah would have done without those two sunny windows to look at, I'm sure I could not imagine. She was the little girl who lived behind the shabby newspaper blinds. Something very dreadful had happened to her back when, running across the street one day, she had slipped and fallen under the wheels of a heavy cart, and for the three years that had passed since then, Sarah had lain in bed, trying very hard to be cheerful and patient, always managing to have a very pale little smile ready for her mother whenever she looked up from her sewing, but quite too full of pains and aches to busy herself very much with the poor old doll made out of a bit of blanket shawl rolled up and dressed in one of her own old aprons, and the torn and ragged half of a picture paper that made up her stock of playthings. There was nothing at all pleasant to look at in the room where she was lying. The discolored plastering was broken and hanging from the wall in ever so many places. The floor was bare, and the wooden clock that ticked so loudly it often kept the little girl awake at night had nothing at all pretty about it. The chairs were few and mostly broken, and the table very old; so no wonder the brown eyes spent most of their time watching the pretty windows across the way and the little girl who always seemed to be having so much pleasure.

This morning that I'm going to tell you about was late in the fall, almost Thanksgiving time, but warm and mellow as some day in August. All four of the windows were open, and little Miss Yellow-head, whose real name is Amy, was having a grand time.

"Push the bed a bit nearer the window, will you, please, mother?" Sarah said. "All the dolls are out on the window-sill, and we're going to have a nice play this morning."

For what do you suppose this poor little girl, who never owned a real doll in her life, and could not sit up in bed, or use her arms very much, pretended? Why, that she was Amy's sister, and that half of the dolls, flags, and dishes belonged to her, and that *she* was playing at the window of the other house and wore a white dress just like Amy's, and was *in* all the good times, not just looking *at* them from across the way.

This morning there was a great deal to keep her busy, for the dolls were brought out and carefully dressed, one at a time, in their best clothes, except the funny Punchinello who carried the cymbals. *His* clothes were sewed on, and after his face was washed he was seated in front of the dolls and warned by a fat fore-finger to watch the other children that they did not get their clothes dirty. Then the flags were hung out from every nook and corner, and fluttered from nearly every shutter of the blinds.

"Oh, we're going to have such a beautiful time," sighed Sarah, breathless with wondering what was going to happen next.

Then the fishing-line was carefully fastened to the hook of the blind, while Amy danced up and down and clapped her hands, and Sarah wondered. Two rosy red apples came up first. "One for her and one for me," whispered little Sarah; then a tiny little tumbler of wine jelly; and then—— Amy took an extra twist of the cord around her fat fingers, and looked solemn and anxious enough as the pail slid down.

"There you are, pull away, duckie darlint," somebody said from the yard. "Be careful!" and Amy pulled slowly.

Sarah watched breathlessly, until just as the knot on the handle came in sight, the cord slipped through the fat fingers. Amy's eyes grew round with horror. Then came a chorus of "Oh's" from Nurse Sarah and the yard as the pail slid down on the stone area with a clash and a clatter.

"Oh, mother," said little Sarah, "what do 'spose has happened?"

"I don't know, dear," answered her mother, looking up from her work, "shall I look out and see?"

"No," answered the little sick girl; "I guess I'd rather wonder, that'll make the good time last a little longer."

So she lay back on the pillow with a little wan smile on her pale face, and guessed an orange or another apple, or something that would break, or even a little puppy in the pail, until that same somebody in the yard, who really was the fat cook at the other house, called again,

"Pull away, dear heart, and don't lose your load *this* time!"

So Amy pulled and pulled again, and presently the little pail came in sight, full to the brim and running over, for one fell from the pail and down into the yard, of delicious cookies, crisp and brown, with just the kind of scalloped edges all little people most admire.

"Cookies," sighed Sarah; "ever so many of them. Three for her and three for me," she counted, as Amy emptied her pail and laid the cookies before the dolls. "I never tasted that kind of cookies. Did I, mother? And jelly! Mustn't it taste good! *I'd* love to have just one spoonful, my mouth's so hot."

It was real hard for the hungry little girl —don't you think so?—to lie and watch the cookies disappear one by one! And the jelly too, after it had been handed around to the dolls in spoonfuls, disappeared down the same little "red lane." No wonder that tears stole down the white face so thick and fast that pretty soon they made the dolls and Amy dance about in a misty light, until the little girl hid her face in the pillow to sob.

"Oh, mother, don't you suppose I'll *ever* have a single good time, or have a cookie, or somebody to play with, or anything?"

It was just when she was taking the last spoonful of jelly that Amy, happening to look straight in front of her, saw, for the very first time in all her careless, happy little life, the pale face in the other window lying on the pillow, and the brown eyes fixed so wistfully on the jelly.

"Who's that?" she inquired of Nurse Sarah, putting down her spoon in her surprise. "Who's that little sick girl over there lying in bed, and what do you suppose makes her look so funny at my jelly?"

And then it was for the very first time that Amy heard about the little girl whom Nurse Sarah had often watched and knew all about — that she had to lie in bed and suffer pain, had no one to play with, and very little to eat, and that the woman who worked in the window all day was her mother.

It was a good while before the little girl went back to her dolls and her jelly again. She had so much to think about, and *she* sat on the floor with one fat foot doubled under her, and one fat hand pulling the rings of hair on her forehead, wondering why *she* had so many dolls when the little sick girl didn't have any; why everybody brought her more candy and apples than her papa would let her eat, and never remembered the little sick girl; why *she* had flowers and lace curtains in her window, and there were only newspapers across the way. And then, as she puzzled over these queer things, there came into the little busy brain the text she had learned before breakfast that morning, and what her mother had said about it.

"'Bear ye one another's burdens,'" "and that means, Amy dear," her mother had said, "that when other people are sick, or poor, and in trouble, and we well and happy, we must try to help them; to make *them* happy instead of sad, give them food to eat if they are hungry, and if we can do nothing else, at least let them see that we are very sorry for them. This is what my little girl must learn to do when she grows up."

"Why can't I *now*," Amy said, looking around for nurse to tell her what she was thinking about; but she was nowhere to be seen, and Amy, who was a very decided little body when she had made up her mind, took matters in her own two hands. "I don't know if she's hungry, she *did* look at my jelly, but I know she'd like to see the dolls anyhow, and I'll take them over to see her. Perhaps that'll bear *her* burden at little."

So she picked them all up, Punch, and rabella in her beautiful blue silk dress, rince Charming, Annie and Lulu the two ina dolls, and started downstairs, quite in o much of a hurry to think of such things hats or sun-bonnets. For the greatest onder in the world, the gate in the fence tween the two houses was unfastened. The rpenter was mending the lock, so after trotng through the kitchen without being seen the fat cook, whose head was in the flour

eyes grew rounder and rounder till they made a perfect pair of double Os, when, her mother having opened the door, Amy and all her family walked smilingly in.

So you see it all came true at last, all Sarah's wishings and longings. The little girl from over the way had come to see her, and these were the beautiful dolls she saw in the window every day which the little girl was holding up to her.

Sarah fairly held her breath for fear that

times that came afterwards, little Sarah never forgot that first one, for it was a whole hour before poor distracted Nurse Sarah found out where her lamb had wandered. And "I was helping that poor little sick girl bear her burden; mamma said I ought to," was her explanation of her visit when she was carried off home again to be kissed and rejoiced over. When she did go home, Arabella, the best beloved child of all her family, still lay beside little Sarah on the coarse pillow. It was

"AMY AND ALL HER FAMILY."

arrel just then, Amy slipped through the open ate, and in a moment was toiling up the teep and dirty stairs of the tenement-ouse, and presently there came at Sarah's oor a series of muffled double knocks, as if ll the dolls were using their heads to knock vith, and that is just what they *were* doing.

"What's that, do you suppose?" Sarah vhispered to her mother, looking very much urprised; and you may be very sure she ooked still more astonished, and her brown

it was all a dream, and that Amy and her children would vanish if she touched them; but at last, when the sweet little voice said "I've come to see you; I've come to help you bear your burden," Sarah ventured with a timid hand to stroke Miss Arabella's beautiful dress, and in a moment the lovely creature had been put on her arm, and Amy was saying:

"You may hold her if you want; she's a a real nice doll, and *loves* to be petted."

What a morning that was! In all the good

really hard to leave her behind; but Amy, after a good many tears were choked back, had whispered, "You may keep her; I love her dreadfully, but you may keep her," and had trotted off to hide her tears before Sarah could find a voice to answer.

So that was the beginning of little Sarah's good times. After that a day never passed without a visit from Amy and her mother, or Nurse Sarah, or, at least, a great many bows and smiles from the pretty windows over the

way. Picture-books and flowers found their way across the strip of garden very often, and nothing very pleasant ever happened in Amy's nursery without Sarah's knowing and seeing all about it.

Everybody in the house soon made Sarah's acquaintance, from the fat cook, who would hurry over in the twilight with a raspberry tart or an orange saved from dinner for her, up to Amy's papa himself, and he was a famous surgeon, who asked a great many questions, and then asked Amy how she would like to have Sarah go to the hospital and have the little white bed next The Churchman Cot.

Such a clapping and a dancing as followed then! You would have been very sure if you had heard it that something very delightful must have happened to Amy herself. And so there had; for didn't she have the pleasure of telling Sarah all about the hospital, and how the money for The Churchman Cot was raised, and all about the sisters who take such tender loving care of the little sick children? And then, too, didn't she have the pleasure of going to see Sarah in her little white bed, of hearing how she and the little girl in The Churchman Cot were great friends, and how busy they are just this minute over some wonderful present that is being made for Amy's own self for Christmas that has to be hustled out of sight with great care and a great deal of laughing whenever Amy's yellow head bobs into the children's ward on a pleasant morning? And there is Sarah herself. It's a real pleasure to look at her nowadays, Amy thinks; for her brown eyes don't look half as large or as mournful now, and the white face is getting the least bit fatter. There are always ever so many pretty things on her table, besides the picture-books, and Arabella still beams from her place on the pillow.

How many times do you suppose Sarah has told the story of Amy's windows, and how Amy brought her family to see her? A *great* many, you may be very sure.

But away down in the little sick girl's heart a little lesson has found its way, and by being cheerful and patient, trying hard to be kind and helpful in her own small way to the sick people around her, little Sarah is trying to follow Amy's good example, and bear—as well as she, a poor sick child can—other people s burdens.

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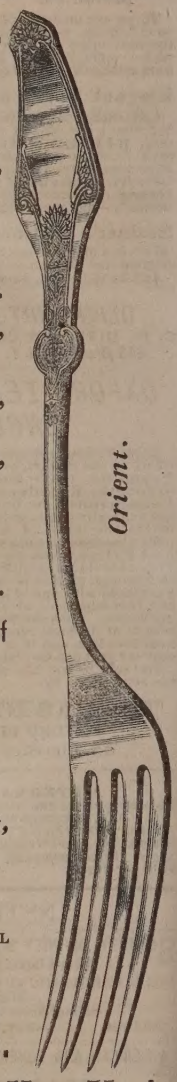

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We take much pleasure in referring to the reputation we have for many years maintained for manufacturing
SPOONS AND FORKS BEARING THE TRADE-MARK, "1847, ROGERS BROS."
Particular attention is invited to our Patented Process of Electro-Plating Spoons and Forks, by which the parts most exposed to wear receive an EXTRA COAT OF SILVER. This feature renders these goods more economical and durable than those of any other manufacturer, while the increased cost is relatively small. This method of plating we apply to the 4, 8, and 12 oz. plate, as required. To protect the purchaser against imitations, it should be observed that the improved Spoons and Forks bear the trade-mark, "1847, ROGERS BROS., XII."